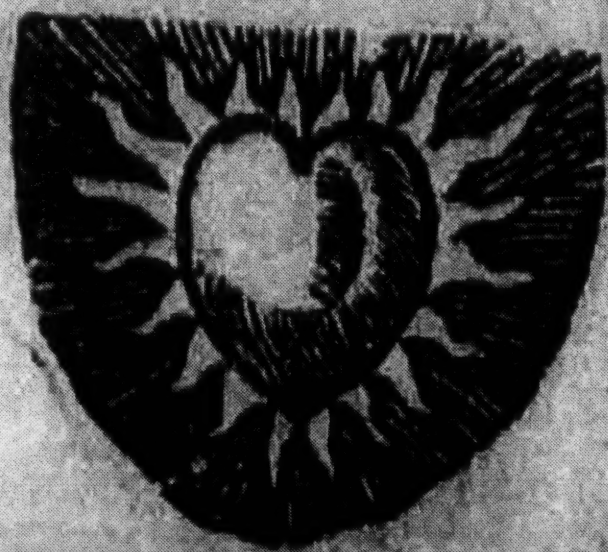
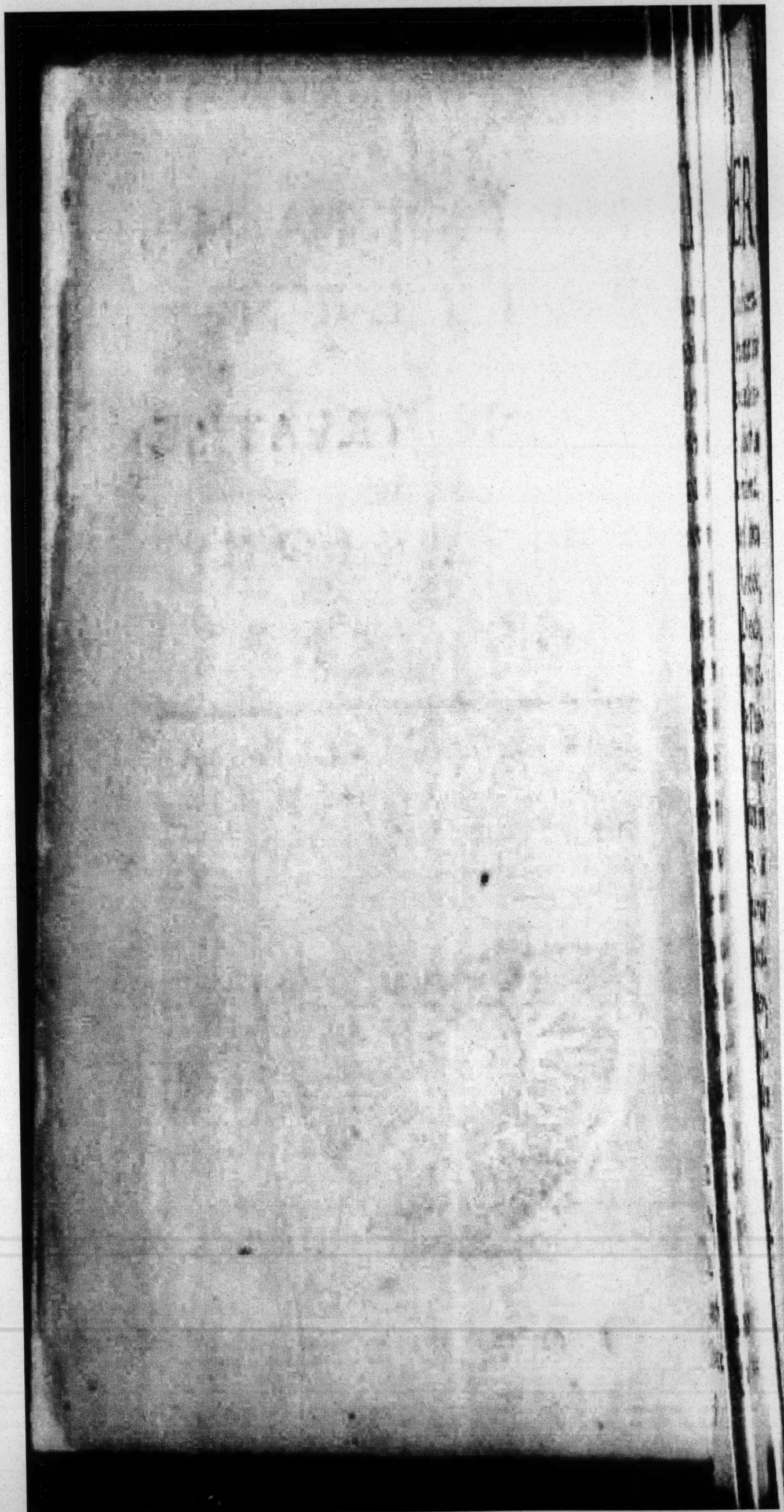


THE
CHRISTIANS
PATTERN;
Or
A DIVINE TREATISE
Of the
IMITATION
Of
CHRIST.

Written Originally in Latine, by
THOMAS of KEMPIS,
above 200. Years since.



LONDON,
Printed by F. Redmayne. 1676.



TO THE READER:

Amongst the many Considerations which clearly evince the great Worth and special Excellencies of this divine Treatise, such as These, would not be unremembered.

That it hath been translated into very many languages, viz. Greek, Italian, French, Spanish, Dutch, English, &c. Some Travellers affirm they have seen it also in the Turkish language. And in most of these languages, as well as in the Latin in which originally it was written, it hath been very often printed; Scarce hath any other Practical and Devotional Discourse been published of later; And that with so general an approbation and acceptance; This golden Manual having had the singular happiness and priviledg to be kindly entertained by Christians of different denominations.

But that which doth fully speak the true Worth and Excellency of it,

To the Reader.

Is the main Design and Scope, the Matter and Argument of the Book being indeed the very same with the Intendment and Design of the Gospel, the Scope and End of Christianity, which, in short, is, The being transformed into the Image of Christ, or, in our Author's language, the Imitation or Following of Christ in Humility, Patience, Benignity and Goodness, entire Self-resignation to the will of God, &c. In these and the like particulars doth the Author place our Resemblance of Christ, which you are not here spoken to in a formal Method, but are scattered through this Treatise, yet so as to be easily observed by a serious Reader.

Now there is nothing more precious more dear to God than his own Image, his own life: from the which Wicked men are said to be estranged, Eph. 4. And there is nothing higher, nothing more excellent than the Participation of the Divine Nature, than the Resemblance of God who is the first and Supreme Excellency, than the Imitation

To the Reader.

ration of Christ who is the highest, the most perfect & lovely Pattern & Idea of all purity & holiness. Besides there is nothing more essential to the constituting of a true Christian, than the denying of himself, the taking up of his Cross, & following of Christ. All along in this Treatise there are to be found the seeds and principles of the most necessary and Practical Truths, together with many inward and experimental discoveries of the Kingdom of God in us, & the Process of Regeneration: so that a serious Christian may meet with that which will be very proper and suitable to him to consider & make use of, in the several exercises of his Christian warfare. The truth of this is faithfully witnessed to by many religious and holy Souls, who have profest that in the reading of this Spiritual Book they have found that which hath been (through the goodness of God) very profitable to direct and instruct to revive and comfort to strengthen & establish them in their present state and condition.

To the Reader.

The Author of this Treatise was a serious and diligent observer of the Kingdom of God within him, and speaks of the inward things of Religion, as one that did carefully mine the power and Energy of Truth in his own soul.

And now what remains, but to add humble and hearty desires to the God of all Grace, the Father of Lights, that he would prepare good and honest hearts for the receiving of those Truths which so mainly concern Life and Godliness: and that it may please him so to prosper what is here written of the true Imitation of Christ, as that they that read, may be formed into the likeness of Christ and follow his steps; that being in the world as He was in the world, and being changed into his Image from glory to glory, They may at last be with him where he is, and behold the glory which God hath given him, and so for ever be with the Lord.

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THE

THE FIRST
BOOK.
CHAP. I.

*Of the Imitation of Christ, and con-
tempt of all worldly vanities.*



He that followeth me,
walketh not in darkness,
saith the Lord. These
are the words of Christ
by which we are admonished, that
we ought to imitate his life and
manners, if we will be truly in-
lightened, and be delivered from all
blindness of heart. Let therefore
our chiefest endeavour be to medi-
tate upon the life of Jesus Christ.

1. The doctrine of Christ ex-
ceedeth all the doctrines of holy
men; and he that hath the Spirit,
will find therein an hidden Manna.
But it falleth out, that many, who
often hear the Gospel of Christ, are
yet but little affected, because they
are void of the spirit of Christ. But
who-

whosoever will fully and feelingly understand the works of Christ must endeavour to conform his life wholly to *the life of Christ*.

3. What will it avail thee to dispute profoundly of the Trinity, if thou be void of humility, and art thereby displeasing to the Trinity? High words surely make a man neither holy nor just, but a virtuous life maketh him dear to God. I had rather feel compunction, than understand the definition thereof. If thou didst know the whole Bible, and the sayings of all the Philosophers by heart, what would all that profit thee without the love of God and without grace? Vanity of vanities, and all is vanity, but to love God, and to serve him only. This is the highest wisdom, by contempt of the world to tend towards the Kingdom of heaven.

4. It is therefore vanity to seek after perishing riches, and to trust in them. It is also vanity to hunt after honours, and to climb to high

high degree. It is vanity to follow the desires of the flesh, and to labour for that, for which thou mayest afterwards suffer more grievous punishment. Vanity it is to wish to live long, and to be careless to live well. It is vanity to mind only this present life, and not to foresee those things which are to come. It is vanity to set thy love on that which speedily passeth away, and not to hasten thither, where everlasting joy is permanent.

5. Call often to mind that proverb, *That the eye is not satisfied with seeing, nor the ear filled with hearing*. Endeavour therefore to withdraw thy heart from the love of visible things, and to turn thy self to the invisible. For they that follow their sensuality, do stain their own consciences, and lose the favour of God.

CHAP. II.

Of the humble conceit of our selves.

ALL men naturally desire to know: but what availeth knowledg without the fear of God? Surely, an humble husbandman that serveth God, is better than a proud Philosopher that neglecting himself laboureth to understand the course of the heavens. Who so knoweth himself well, groweth more mean in his own conceit, and delighteth not in the praises of men. If I understood all things in the world, and were not in charity; what would that help me in the sight of God, who will judge me according to my deeds?

2. Cease from an inordinate desire of knowing, for therein is much distraction and deceit. The learned are willing to seem so to others, and to be accounted wise. There be many things, which to know doth little or nothing profit the soul: &c.
he

11. He is very unwise, that is intent
pon other things than those that
may avail him for the welfare of
his soul. Many words do not satis-
fy the soul; but a good life com-
forteth the mind, and a pure con-
science giveth great assurance in
the sight of God.

3. How much the more thou
knowest, and how much the bet-
ter thou understandest, so much
the more grievously shalt thou
therefore be judged, unless thy
life be also more holy. Be not
therefore extolled in thine own
mind for any Art or Science which
thou knowest, but rather let the
knowledg given thee, make thee
more humble and cautious. If thou
thinkest that thou understandest
and knowest much; know also that
there be many things more which
thou knowest not. Affect not to
be over wise, but rather acknow-
ledge thine own ignorance. Why
wilt thou prefer thy self before
others, for there be many more
learned

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learned and skillful in the Scripture than thou? If thou wilt know learn any thing profitably; desire to be unknown, and to be little esteemed of by man.

4. The highest and most profitable reading is the true knowledge and consideration of ourselves. It is great wisdom and perfection to esteem nothing of ourselves, and to think always well and highly of others. If thou shouldst see another openly sin, or commit some heinous offence, yet oughtest not thou to esteem thee better of thy self: for thou knowest not how long thou shalt be able to remain in good estate. We are all frail, but thou oughtest to esteem none more frail than thy self,

CHAP. III.
Of the doctrine of truth.

Happy is he whom Truth by itself doth teach, not by figures & words that pass away; but

is it is in its self. Our own opinion
and our own sense do often deceive
us, and it discerns little. What a-
vaileth it to cavil and dispute about
dark and hidden things; whereas
or being ignorant of them we
shall not be so much as reprov'd at
the day of judgment? It is a great
folly to neglect the things that are
profitable and necessary and give
our minds to that which is curious
and hurtful: we have eyes and
see not.

2. And what have we to do
with *Genus* and *Species*, the dry no-
tions of Logicians? He to whom
the Eternal Word speaketh, is de-
liver'd from a world of unnecessa-
ry conceptions. From that one
Word are all things, and all speak
that one: and this is the begin-
ning, which also speaketh unto us.
No man without that *Word* under-
standeth or judgeth rightly. He to
whom all things are one, he who
educeth all things to one, and
bringeth all things in one; may en-

joy a quiet mind, and remain
peaceable in God. O God, who
art the Truth, make me one with
thee in everlasting charity. It is te-
dious to me often to read and
hear many things: in thee is all
that I would have and can desire.
Let all Doctors hold their peace
let all creatures be silent in thine
sight; Speak thou alone unto me.

3. How much the more one
united within himself, and becom-
meth inwardly simple and pure, the
much the more and higher things
doth he understand without la-
bour: for that he receiveth intelle-
ctual light from above. A pure
sincere, and stable spirit is not di-
stracted, though it be employed in
many works: for that, it worketh
all to the honour of God, and in-
wardly being still and quiet, seeketh
not it self in any thing it doth.
Who hinders and troubles thee
more than the unmortified affec-
tions of thine own heart? A
good and godly man first of all
dis-

disposeth within himself those things which he is outwardly to act : neither do they draw him to the desires of an inordinate inclination, but he ordereth them according to the prescript of right reason. Who hath a greater combat, than he that laboureth to overcome himself? This ought to be our endeavour, to conquer ourselves, and daily to wax stronger and to make a further growth in holiness.

4. All perfection in this life hath some imperfection mixt with it : and no knowledge of ours is without some darkness. An humble knowledge of thy self is a surer way to God, than a deep search after learning : yet learning is not to be blamed, nor the mere knowledge of any thing whatsoever, to be disliked, it being good in itself, and ordained by God ; but a good conscience and a vertuous life is always to be preferred before it. But because many endea-

vour rather to get knowledg, than
to live well; therefore they are
often deceived, and reap either
none, or very slender profit of their
labours.

5. O, if men bestowed as much
labour in the rooting out of vice
and planting of vertues, as they
do in moving of questions! neither
would there so much hurt be done,
nor so great scandal be given in the
world; nor so much looseness be
practised in religious houses. Truly,
at the day of Judgment we shall
not be examined what we have
read, but what we have done: not
how well we have spoken, but how
religiously we have lived. Tell me
now, where are all those Doctors
and Masters, with whom thou wast
well acquainted, whilst they lived
and flourished in learning? Now
others possess their livings, & per-
haps do scarce ever think of them.
In their life-time they seemed
something, but now they are not
spoken of.

6. O, how quickly doth the glory
of the world pass away! O that
their life had been answerable to
their learning; then had their study
and reading been to good purpose.

How many perish in this world by
reason of vain-learning, who take
little care of the serving of God?
And because they rather choose to
be great than humble, therefore
they become vain in their imagi-
nations. He is truly great that is
great in charity. He is truly great,
that is little in himself, and that
maketh no account of any height
of honour. He is truly wise, that
accounteth all earthly things as
dung, that he may gain Christ.
And he is truly learned that doeth
the will of God, and forsaketh his
own will.

CHAP. IV.

*Of wisdom and providence in our
actions.*

WE must not give ear to every
saying or suggestion, but
ought warily & leisurely to ponder

things according to the will of God. But (alas) such is our weakness that we rather often believe and speak evil of others than good. Those that are perfect men do not easily give credit to every thing one tells them; for they know that humane frailty is prone to evil, and very subject to fail in words.

2. It is great wisdom not to be rash in thy proceedings, nor to stand stiffly in thine own conceits; as also not to believe every thing which thou hearest, nor presently to relate again to others what thou hast heard or dost believe. Consult with him that is wise, and conscientious, and see to be instructed by a better than thy self, rather than to follow thine own inventions. A good life maketh a man wise according to God, and giveth him experience in many things. How much the humbler one is in himself, and more subject and resigned unto God; so much

much the more prudent shall he be
in all his affairs, and enjoy greater
peace and quiet of heart.

CHAP. V.

Of the reading of holy Scriptures.

TRuth, not eloquence, is to be
sought for in holy Scripture.
Each part of the Scripture is to be
read with the same Spirit where-
with it was written. We should ra-
ther search after our *spiritual* profit
in the Scriptures, than subtilty of
speech. We ought to read plain and
levour books as willingly as high
and profound. Let not the authori-
ty of the Writer offend thee, whe-
ther he be of great or small learn-
ing; but let the love of pure truth
draw thee to read. Search not who
spake this or that, but mark what is
spoken.

2. Men pass away; but the
truth of the Lord remaineth for e-
ver. God speaks unto us sundry
ways, without respect of persons.
Our own curiosity often bindereth

us in reading of the Scriptures when as we will examine and discuss that which we should rather pass over without more ado. If thou desire to reap profit, read humbly, plainly, and faithfully never desire the estimation of learning: Inquire willingly, and hear with silence the words of holy men: dislike not the parables of the Elders, for they are not recounted without cause.

CHAP. VI.

Of inordinate affections.

Whensoever a man desire any thing inordinately, he is presently disquieted in himself. The proud and covetous can never rest. The poor and humble in spirit live together in all peace. The man that is not yet perfectly dead to himself, is quickly tempted and overcome in small and trifling things. The weak in spirit, and he that is yet in a manner carnal and prone to sensible things, can hardly withdraw himself altogether from
from

from earthly desires. And therefore he is often afflicted, when he goeth about to withdraw himself from them: and easily falleth into indignation, when any opposition is made against him.

2. And if he hath followed therein his appetite, he is presently disquieted with remorse of conscience; for that he yielded to his passion which profiteth him nothing to the obtaining of the peace he sought for. True quierness of heart therefore is gotten by resisting our passions, not by obeying them. There is no peace in the heart of a carnal man, nor of him that is addicted to outward things, but in the spiritual and fervent man.

CHAP. VII.

Of flying vain hope and pride:

HE is vain that putteth his trust in man or creatures. Be not ashamed to serve others for the love of Jesus Christ; nor to be esteemed poor in this world. Presume

not upon thy self, but place th hope in God. Do what lieth in thy power, and God will assist thy good affection. Trust not in thine own knowledge, nor in the subtilty of any living creature: but rather in the grace of God, who helpeth the humble, and humbleth those that are self-presuming.

2. Glory not in wealth if thou have it, nor in friends because potent; but in God who giveth all things, and above all desireth to give thee himself. Extol not thy self for the bigness or beauty of thy body, which is dissolved and disfigured with a little sickness. Take not pleasure in thy natural gifts or wit, lest thereby thou displease God, to whom appertaineth all the good whatsoever thou hast by nature.

3. Esteem not thy self better than others, lest perhaps in the sight of God, who knoweth what is in man, thou be accounted worse than they. Be not proud of

well-doing : for the judgment of
 God is far different from the judg-
 ment of men, and that often offen-
 deth him which pleaseth them. If
 there be any good in thee believe
 that there is much more in others,
 that so thou maist conserve humi-
 lity with thee. It is no prejudice
 unto thee to debase thy self under
 all men : but it is very prejudicial
 to thee to prefer thy self before any
 one man. The humble enjoy con-
 tinual peace : but in the heart of
 the proud is envy and frequent in-
 dignation.

CHAP. VIII.

*That too much familiarity is to
 be shunned.*

LAy not thy heart open to eve-
 ry one; but treat of thy affairs
 with the wise and such as fear
 God. converse not much with
 young people and strangers. Flatter
 not the rich; neither do thou

appear willingly before great personages. Keep company with the humble and plain ones, with the devout, and vertuous; and converse with them of those things that may edifie. Be not familiar with any woman; but in general commend all good women to God. Desire to be familiar with God alone and his Angels, and fly the knowledge of men.

2. We must have charity towards all, but familiarity with all is not expedient. Sometimes it falleth out, that a person unknown to us, is much esteemed of, from the good report given him by others whose presence notwithstanding is not grateful to the eyes of the beholders. We think sometimes to please others by our company, and we rather distaste them with those bad qualities which they discover in us.

CHAP. IX.

Of obedience and subjection.

IT is a great matter to live in obedience, to be under a superiour, and not to be at our own disposing. It is much safer to obey, than to govern. Many live under obedience, rather for necessity than for charity: such are discontented, and do easily repine and murmur. Neither can they attain to freedom of mind, unless they willingly and heartily put themselves under obedience for the love of God. Go whither thou wilt, thou shalt find no rest, but in humble subjection under the government of a Superiour. The imagination and change of places have deceived many.

2. True it is, that every one willingly doth that which agreeth with his own sense and liking; and is apt to affect those most that are of his own mind: But if God be amongst us, we must sometimes for peace sake cease to adhere to

OUR

our own opinion. Who is so wise that he can fully know all things? Trust not therefore to thine own opinion; but be willing to hear the judgment of others. If that which thou thinkest be not amiss, and yet thou submittest it for God, and followest the opinion of another, it shall be better for thee.

3. I have often heard, that it is safer to hear & take counsel, than to give it. It may also fall out, that each ones opinion may be good: but to refuse to yield to others when as reason or cause requireth it, is a sign of pride and stiffness.

CHAP. X.

Of the avoiding superfluity in words.

Fly the tumultuousness of the world as much as thou canst: for the talk of worldly affairs hindereth very much, although they be recounted with sincere intention; for we are quickly defiled,
and

and enthralled with vanity. I could wish that I had oftentimes held my peace, when I have spoken; and that I had not been in company. Why do we so willingly speak and talk one with another, when notwithstanding we seldom return to silence without hurt of conscience? The cause why we so willingly talk, is for that by discouraging one with another, we seek to receive comfort one of another, and desire to ease our mind overwearied with sundry thoughts; and we very willingly talk and think of those things which we most love and desire; or of those which we feel most contrary and troublesome unto us.

X. 2. But alas, oftentimes in vain, and to no end: for this outward comfort is the cause of no small loss of inward and divine consolation. Therefore we must watch and pray, lest our time pass away idly. If it be lawful and expedient for thee to speak, speak those things

things that may edifie. An evil custom and neglect of our own good doth give too much liberty to inconsiderate speech: Yet religious discourses of spiritual things do greatly further our spiritual growth especially where persons of one mind and spirit be gathered together in God.

CHAP. XI.

Of the obtaining of peace, and zealous desire of profit in grace.

WE might enjoy much peace if we would not busie ourselves with the words and deeds of other men, which appertain nothing to our charge. How can he live long in peace, that thrusteth himself into the cares of others, that seeks occasion abroad, that little or seldom recollecteth himself within his own breast? Blessed are the single-hearted; for they shall injoy much peace.

2. What is the reason, why some of the Saints were so perfect and contemplative? Because they laboured

encouraged to mortifie themselves wholly to all earthly desires : and therefore they could with their whole heart give themselves to God, and be free for holy retirement. We are too much led by our own passions, and too solicitous for transitory things. We also sel-

dome overcome any one vice perfectly, and are not inflamed with a fervent desire to grow better every day : and therefore we remain cold and scarce warm in Religion.

3. If we were perfectly dead unto our selves, and not entangled within our own breasts ; then should we taste divine things, and have some acquaintance with heavenly enjoyments. The greatest & indeed the whole impediment is, for that we are not disentangled from our passions and lusts, neither do we endeavour to enter into that path of perfection, which the Saints have walked before us : and when any small adversity befalleth us, we are too quickly dejected

jected, and turn our selves to humane comforts.

4. If we would endeavour like men of courage to stand in the battel; surely we should feel the favourable assistance of God from heaven. For he who giveth us occasion to fight, to the end we may get the victory, is ready to succour those that fight *manfully*, and do trust in his grace. If we esteem our progress in religious life to consist only in some exteriour observances, our devotion will quickly be at an end. But let us lay the Ax to the root, that being freed from passions, we may find rest to our souls.

5. If every year we would root out one vice, we should sooner become perfect men. But now oftentimes we perceive it goes contrary, and that we were better and purer at the beginning of our conversion, than after many years of our profession. Our fervour and profiting should increase daily;
but

But now it is accounted a great matter, if one can retain but some part of his first zeal. If we would but a little force our selves at the beginning, then should we be able to perform all things afterwards with ease and delight.

6. It is a hard matter to leave that to which we are accustomed, but harder to go against our own wills. But if thou dost not overcome little and easie things, how wilt thou overcome harder things? Resist thy inclination in the very beginning, and unlearn evil customs, lest perhaps by little and little they draw thee to greater difficulty. O, if thou didst but consider how much inward peace unto thy self, and joy unto others thou shouldst procure by demeaning thy self well, I suppose thou wouldst be more careful of thy spiritual profiting.

CHAP. XII.

Of the profit of adversity.

IT is good that we have sometimes some troubles and crosses: for they often make a man enter into himself, and consider that he is here in banishment, and ought not to place his trust in any worldly thing. It is good that we be sometimes contradicted; and that there be an evil or a lessening conceit had of us: and this, although we do and intend well. These things help often to the attaining of humility, and defend us from vain glory: for then we chiefly seek God for our inward witness, when outwardly we be contemned by men, & when there is no credit given to us.

2. And therefore a man should settle himself so fully in God, that he need not to seek many comforts of men. When a good man is afflicted, tempted, or troubled with evil thoughts; then he understandeth

standeth better the great need he hath of God, without whom he perceiveth he can do nothing that is good. Then also he sorroweth, lamenteth, and prayeth by reason of the miseries he suffereth. Then he is weary of living longer, and wisheth that death would come, that he might be dissolved and be with Christ. Then also he well perceiveth, that perfect security and full peace cannot be had in this world.

CHAP. XIII.

Of resisting temptations.

SO long as we live in this world we cannot be without tribulation and temptation; for as it is written in *Job*, The life of man is warfare upon earth. Every one therefore ought to be careful about his temptations, and to watch in prayer, lest the devil find an advantage to deceive him; who never sleepeth, but goeth about seeking whom he may devour. No man

man is so perfect and holy, but hath sometimes temptations: and we cannot be altogether without them.

2. Temptations are often profitable to men, though they be troublesome and grievous: for in them man is humbled, purged and instructed. All the Saints have passed and profited through many tribulations and temptations; and they that could not bear temptations, became reprobate and fell away. There is no order so holy nor place so secret, where there be not temptations or adversities.

3. There is no man that is altogether free from temptation whilest he liveth on earth: for in our selves is the root thereof, being born with inclination to evil. When one temptation or tribulation goeth away, another cometh, and we shall ever have something to suffer, because we are fallen from the state of our felicity. Many seek to shie temptations, and do
fall

all more grievously into them. By
ight alone we cannot overcome,
ut by patience and true humility
e become stronger than all our
emies.

4. He that only avoideth them
wardly, and doth not pluck
em up by the roots, shall profit
tle: yea temptations will the
oner return unto him, and he
all feel himself in a worse case
an before. By little and little,
ad by patience with longanimity
hrough Gods help) thou shalt
ore easily overcome, than with
olence and thine own importu-
ty. Often take counsel in tem-
ations; and deal not roughly
th him that is tempted; but give
m comfort as thou wouldst wish
be done to thy self.

5. The beginning of all evil
nptations is inconstancy of
nd, and little confidence in
od. For as a ship without a stern
ossed to and fro with the waves:
the man that is negligent, and
leaveh

leaveth his purpose is many way
tempted. Fire trieth Iron, and
temptation a iust man. We know
not oftentimes what we are able
to do, but temptations do shew
what we are. We must be watch-
ful, especially in the beginning
of the temptation; for the enemy
then more easily overcome, if he
be not suffered to enter the door
of our hearts, but be resisted with-
out the gate at his first knock.
Wherefore one said, *Obsta principis*, &c. Withstand the beginning,
for an after-remedy comes often
too late. First there cometh to the
mind a bare cogitation of evil,
then a strong imagination thereof,
afterward delight and an evil me-
tion, and then consent: and so by
little and little our wicked enemy
getteth entrance, whilst he is not
resisted in the beginning. And how-
much the longer one is negligent
in resisting, he becomes daily so
much the weaker in himself, and
the enemy stronger against him.

6. Some suffer greatest temptations in the beginning of their conversion; others in the latter end; others again are much troubled almost through the whole time of their life. Some are but easily tempted according to the wisdom and equity of the divine appointment, which weigheth the rates and deserts of men, and ordaineth all things for the welfare of his chosen ones.

7. We ought not therefore to despair when we are tempted, but much the more fervently to pray to God, that he will vouchsafe help us in all tribulations; who rely, according to the words of Paul, will give with the temptation such issue, that we may be able to bear it. Let us therefore humble our selves under the hand of God in all temptations and tribulations, for he will save and exalt the humble in spirit.

8. In temptations and afflictions, man is proved how much he

hath profited ; and his reward
thereby the greater, and his graces
do more eminently shine forth.
Neither is it any such great thing
if a man be devout and fervent
when he feeleth no affliction : but
if in time of adversity he bear him-
self patiently, there is hope then of
great proficiency in grace. Some
are kept from great temptation
and are often overcome in (ima-
gines which do daily occur ; to
the end that being humbled, they
may never presume on themselves
in great matters, who are bafled
in so small things.

CHAP. XIV.

Of avoiding rash judgment.

Turn thine eyes unto thy self
and beware thou judg not the
deeds of other men. In judging of
others a man laboureth in vain
often erreth, and easily sinneth
but in judging and discussing of
himself, he always laboureth fruit-
fully. We often judg of things
according as we fancy them ; for

pro

Private affections bereaves us easily of true judgment. If God were always the pure intention of our desire, we should not be so much troubled, through the repugnance of our carnal mind.

2. But oftentimes something worketh within, or else occurreth from without, which draweth us away from it. Many secretly seek themselves in their actions, and know not. They seem also to live in good peace of mind, when things are done according to their will and opinion; but if things succeed otherwise than they desire, they are straight wayes troubled and much afflicted. The diversity of judgments and opinions, which oftentimes dissensions becomen religious and devout persons, between friends and countenances.

An old custom is hardly broken, and no man is willing to be further than himself can see. You do not more rely upon things

own reason or industry, than upon that power which brings thee under the obedience of Jesus Christ: it will be long before thou become illuminated: for God will have thee perfectly subject unto him and thou being enflamed with his love, transcend the narrow limits of humane reason.

CHAP. XV.

Of works done of Charity.

FOR no worldly thing, nor for love of any man, is any evil to be done: but yet, for the profit of one that standeth in need, a good work is sometimes to be interchanged without any scruple, or changed also for a better. For by doing this, a good work is not lost, but changed into a better. The exchange of our work without charity profiteth nothing; but whatsoever is done with charity, be it never so little, is contemptible in the sight of God. For God weigheth more with much love one worketh, than

much he doeth. He doeth much,
that loveth much.

2. He doeth much, that doeth
thing well: he doeth well that
rather serveth the community,
than his own proper will. Often-
times it seemeth to be charity, and
is rather carnality; because na-
tural inclination, self will, hope of
reward, and desire of our own in-
terest will seldom be away.

3. He that hath true and per-
fect charity, seeketh himself in no-
thing; but only desireth in all
things that the glory of God
should be exalted. He also envieth
none; because he affecteth no pri-
vate good: neither will he rejoyce
himself? but wisheth above all
things to be made happy in the en-
joyment of God. He attributeth
nothing that is good to any man,
but wholly referreth it unto God,
from whom as from the fountain
things proceed; in whom finally
the Saints do rest as in their
best fruition. O, he that had

but one spark of true charity, would certainly discern that all earthly things be full of vanity.

CHAP. XVI.

Of bearing with the defects of others.

THose things that a man cannot amend in himself or in others, he ought to suffer patiently until God order things otherwise. Think that perhaps it is better for thy trial and patience, without which all our good deeds are not much to be esteemed. Thou oughtest to pray notwithstanding when thou hast such impediments, that God would vouchsafe to help thee and that thou mayest bear them patiently.

2. If one that is once or twice warned will not give over, content not with him: but commit all to God, that his will may be fulfilled, and his name honoured in all his servants, who well knoweth how to turn evil into good. Endeavour to be patient in bearing with the defects and infirmities of others.

others, of what sort soever they
be; for that thy self also hast ma-
ny things which must be suffered
by others. If thou canst not make
thy self such an one as thou
wouldst, how canst thou expect to
have another in all things to thy
liking? We would willingly have
others perfect, and yet we amend
not our own faults.

3. We will have others severely
corrected, and will not be correct-
ed our selves. The large liberty of
others displeaseth us: and yet we
will not have our desires denied.
We will have others kept under
strict laws; but in no sort will our
lives be restrained. And thus it
appeareth, how seldom we weigh
our neighbour in the same ballance
with our selves. If all men were
perfect, what should we have to
suffer of our neighbour for God?

4. But now God hath thus ord-
red it, that we may learn to bear
another's burden: for no man is
without fault, no man but hath his

burden, no man sufficient of himself, no man wise enough of himself, but we ought to bear with one another, comfort one another, help instruct, and admonish one another. Occasions of adversity best discover how great virtue or strength each one hath; for occasions make not a man frail, but discover what he is.

CHAP. XVII.

Of a retired life.

THOU must learn to break thine own will in many things, thou wilt have peace and concord with others. It is no small matter to dwell in a religious community and to converse therein without complaint, and to persevere therein faithfully until death. Blessed is he that hath there lived well, and ended happily. If thou wilt persevere in grace as thou oughtest, and profit in virtue, esteem thyself as a banished man, and a pilgrim upon earth. Thou must be contented for Christs sake to be esteemed as a

fool

ool in this world, if thou desire
to lead an holy life.

2. The wearing of a religious
abit, and shaving of the crown,
to lit le profit; but change of man-
ers, and perfect mortification of
affions, make a true religious
man. He that seeketh any thing
lse but God, and the salvation of
is soul, shall find nothing but tri-
ulation and sorrow. Neither can
e remain long in peace, that la-
oureth not to be the least, and
subject to all.

3. Thou camest to serve, not to
ale. Know that thou wast called
to suffer and to labour, not to be
idle, or to spend thy time in talk.
Here therefore men are proved as
bold in the furnace. Here no man
can stand, unless he humble him-
self with his whole heart for the
love of God.

CHAP. XVIII.

Of the examples of the holy Fathers.

CONSIDER the lively examples of the holy Fathers, in whom true perfection & religion shined, and thou shalt see how little it is, and almost nothing, which we do now in these days. Alas, what is our life if it be compared to them! The Saints and friends of Christ served the Lord in hunger and thirst, cold and nakedness, in labour and weariness, in watchings and fastings, in prayer and holy meditations, in persecutions and many reproaches.

2. O how many and grievous tribulations suffered the Apostles, Martyrs, Confessors, Virgins, & the rest that endeavoured to follow the steps of Christ! They hated their lives in this world, that they might possess their souls in everlasting life. O how strict and self-renouncing a life, led those holy Fathers in the wilderness! How long & grievous tentations suffered

And they ! How often were they assaulted by the enemy ! What frequent and fervent prayers offered they to God ! How rigorous an abstinence did they daily use ! How great zeal and care had they of their spiritual proficiency ! How long a combat had they for the overcoming of their lusts ! How pure upright intentions kept they unto God ! In the day they laboured, and in the night they attended to continual prayer ; although when they laboured also, they ceased not from mental prayer.

3. They spent all their time with profit: every hour seemed short for the service of God : and by reason of the great sweetness they felt in contemplation, they forgot the necessity of corporal refreshments. They renounced all riches, dignities, honour, friends, and kinsfolk ; they desired to have nothing which pertained to the world ; they scarce took things necessary for the sustenance of life ; they grieved to

to serve their bodies even in necessity. They were poor in earthly things, but very rich in grace and virtues. Outwardly they wanted, but inwardly they were refreshed with grace and divine consolation.

4. They were strangers to the world, but near & familiar friends to God. They seemed to themselves as nothing, and despicable to this present world: but they were precious and beloved in the eyes of God. They were grounded in true humility, lived in simple obedience, walked in love and patience and therefore they profited daily in spirit, and obtained great grace in Gods sight. They were given for an example to all religious men; and they should more provoke us to endeavour after spiritual proficiencies, than the number of the lukewarm livers should prevail to make us remiss.

5. O how great was the fervour of all religious persons in the beginning

beginning of their holy institution !
How great was their devotion to
prayer ! What ambition to excel
others in virtue ! How exact disci-
pline then flourished ! How great
reverence and obedience , under
the rule of their Superiours, obser-
ved they in all things ! Their foot-
steps yet remaining, do testifie that
they were indeed holy and perfect
men ; who fighting so valiantly
trode the world under their feet.
Now he is greatly accounted of,
that transgresseth not, and that
in love and with patience endure that
which he hath undertaken.

6. O the coldness and negli-
gence of our times ! that we so
quickly decline from our first fer-
our , and are come to that pass,
that very sloth and coldness of
spirit maketh our own life tedious
unto us. Would to God the desire
to profit in virtue did not wholly
sleep in thee, who hast often seen
the many examples of devout and
religious persons.

CHAP. XIX.

Of the exercise of a good and religious person.

THe life of a good and religious person ought to be adorned with all virtues: that he may inwardly be such as outwardly he seemeth to men. And with reason thou oughtest to be much more within, than is perceived without: For God beholdeth us, whom we ought most highly to reverence wheresoever we are, and walk in purity like Angels in his sight. Daily should we renew our purposes, and stir up our selves to fervour, as though this were the first day of our conversion; and to say, Help me my God in this my good purpose, and in thy holy service; and grant that I may now this day begin perfectly: for that which I have done hitherto is nothing.

2. According to our purpose shall be the success of our spiritual profiting; and much diligence

necessary to him that will profit much. And if he that firmly purposeth often faileth, what shall he do that seldome purposeth anything, or with little resolvedness; it may fall out sundry ways that we leave off our purpose: and the slight omission of *spiritual* exercises seldome passes without some loss to our souls. The purpose of just men depends upon Gods grace, and not upon their own wisdom; upon whom they always rely for whatever they take in hand. For man hath no purpose, but God doth dispose: neither in the way of man in himself.

3. If an accustomed exercise be sometimes omitted, either for some act of piety, or profit to my brother, it may easily afterwards be recovered again. But if out of a slothful mind, or out of carelessness we lightly forsake the same, it is a great offence against God, and will be found to be prejudicial to our selves. Let us do the best

best we can, we shall easily fall in many things; yet must we always purpose some certain course, and especially against those vices which do most of all molest us. We must diligently search into, and set in order both the outward and the inward man, because both of them are expedient to our coming forward in godliness.

4. If thou canst not continually recollect thy self, yet do it sometimes, at the least once a day, to wit, at morning or at night. In the morning fix thy good purpose; and at night examine thy self what thou hast done, how thou hast behaved thy self in thought, word, and deed; for in these perhaps thou hast often offended both God and thy neighbour. Gird thy loyns like a man against the vile assaults of the devil; bridle thy riotous appetite, and thou shalt be the better able to keep under all the unruly motions of the flesh. Be thou at no time idle altogether, but either reading,

reading, or writing, or praying,
meditating, or endeavouring
anything for the publick good.
for bodily exercises they must
be used with great discretion, nei-
ther are they to be practised of all
men alike.

5. The exercises that are not
common are not to be exposed to
publick view; for things private
are practised more safely at home.
evertheless thou must beware
thou neglect not that which is
common, and be more ready for
that is private. But having fully
faithfully accomplished all
thou art bound and enjoined to
do, if thou halt any spare time,
take thee to thy self, as thy de-
votion shall require. All cannot
use one kind of exercise, but one
more convenient for this person,
another for that; according to the
weakness of times also, di-
fferent exercises are fitting. Some sure
will be with us on working days,
other on holy days: some we
have

have need of in the time of temptation, and of others in time of peace & quietness. Some we mind when we are pensive, and others some when we rejoyce in the Lord.

6. When chief Festivals draw near, good exercises are to be renewed, and the prayers of holy men more fervently to be implored. From feast to feast we should make some good purpose, as though we were then to depart out of this world, and to come to the everlasting feast in Heaven. Therefore ought we carefully to prepare our selves at holy times, and to live more devoutly, and to keep more exactly all things that we are to observe, as though we were shortly at Gods hands to receive the reward of our labours.

7. But if it be deferred, let us think with our selves that we are not sufficiently prepared, and unworthy yet of so great glory which shall be revealed in us in due times, and let us endeavour to prepare our

ur selves better for our departure.
lessed is that servant (saith S. Luke
the Evangelist) whom when his Lord
meth he shall find watching; Ve-
ly I say unto you, he shall make him
ler over all his goods.

CHAP. XX.

Of the love of solitude and silence.

Seek a convenient time to retire
into thy self, & meditate often
on Gods benefits. Meddle not
with curiosities; but read such
things which may rather yield
impunction to thy heart, than
use thy head. If thou wilt with-
draw thy self from speaking vainly,
and from gadding idly, as also
from harkening after novelties and
mours, thou shalt find leisure
sufficient and convenient enough
to meditate on good things. The
earliest Saints avoided the society
of men when they could conve-
niently, and did rather choose to
serve God, and to live to God, in
secret.

2. One said, As oft as I have
been

been among men, I returned home less a man than I was before : and this we find true, when we talk long together. It is easier not to speak a word at all, than not to speak more words than we should. It is easier for a man to keep home than to keep himself well when he is abroad. He therefore that intends to attain the more inward and spiritual things of Religion must with Jesus depart from the multitude and press of people. No man safely doth go abroad, but he which gladly can abide at home : no man speaks securely, but he that holds his peace willingly. No man ruleth safely, but he that is ruled willingly : no man securely doth command, but he that hath learned readily to obey.

3. No man rejoiceth securely, unless he hath within him the testimony of a good conscience; and yet the security of the Saints was alwayes full of the fear of God. Neither were they less careful and humble

umble in themselves, for that they
hined outwardly with grace and
reat virtues. But the security of
he wicked riseth out of pride and
resumption, and in the end it de-
eiveth them. Although thou seem
o be a good religious man, or a
evout Hermite, yet promise not
by self security in this life.

4. Oftentimes those have fallen
nto greatest danger by overmuch
elf-confidence, who have been in
greatest esteem & account amongst
men. Wherefore it is more profit-
able to many not to be altogether
free from temptations, but to be
often assaulted, lest they should be
too secure, & so perhaps be puffed
up with pride; or too freely give
themselves to worldly comforts. O
how good a conscience should he
keep, that would never seek after
transitory joy, nor entangle him-
self with the things of this world?
O how great peace and quietness
should he possess, that would cut
off all vain solicitude, and think
only,

only upon divine things, and such
as are profitable for his soul, and
would place all his confidence
in God!

5. No man is worthy of heaven
comfort, unless he have diligently
exercised himself in holy compun-
ction. If thou desirest true contri-
tion of heart, enter into thy closet
and shut out the tumults of the
world, as it is written, In your
chambers be ye grieved. In thy
closet thou shalt find what abroad
thou shalt often lose; the more
thou visitest thy closet, the more
thou wilt like it; the less thou
comest thereunto, the more thou
wilt loath it. If in the beginning of
thy amendment thou art content
to remain in it, and keep it well, it
will afterwards be to thee a dear
friend, & a most pleasant comfort.

6. In silence and in stillness a
religious soul advantageth her self
and learneth the mysteries of holy
Scripture. There she findeth rivers
of tears, wherein she may every
night

ght wash & cleanse her self; that
may be so much the more fa-
liar with her Creator, by how
ich the further off she liveth
in all worldly disquiet. Who
therefore withdraweth himself
in his acquaintance and friends,
with his holy Angels will
w near unto him. It is better
a man to live privately and to
e regard to himself, than to
lect his soul, though he could
k wonders in the world. It is
commendable in a religious
son; seldom to go abroad, and
e unwilling to see others.

Why art thou desirous to see
which is unlawful for thee
njoy? for the world passeth a-
and the lusts thereof. Our sen-
desires draw us to rove a-
id; but when the time is past,
e carriest thou home with
but a burdened conscience &
acted heart? A merry going
ringeth commonly a mourn-
return home; & a joyful even-
ing

ing makes *many times* a sad morning. So all carnal joy enters gently but in the end it bites and stings to death. What canst thou see elsewhere, which thou canst not see here? behold the Heaven and the Earth and all the Elements; for these are all things created.

8. What canst thou see any where that can long continue under the Sun? Thou thinkest perchance to satiate thy self, but thou canst never attain it. Should thou see a thing present before thine eye what were it but a vain and unprofitable sight? Lift up thine eyes to God in the highest, and pray him to pardon all thy sins and negligencies. Leave vain things to the vain, but be thou intent upon those things which God commandeth thee. Shut thy door upon thee, and call unto thee Jesus thy beloved. Stay with him in the closet; for thou shalt not find great peace any where else. Hadst thou not gone abroad & hearkened

chap. 21. Pattern

to idle rumours, thou mightest
better have enjoyed quietness.
It fitteth thou delightest sometimes
to hear novelties, it is fit thou
suffer for it some unquietness of
mind.

CHAP. XXI.

Of compunction of heart.

If thou wilt make any progress
in godliness, keep thy self in
fear of God, and affect not too
much liberty. Keep in awe all thy
senses under the secret rod of di-
scipline, and give not thy self over
to foolish mirth. Give thy self to
compunction of heart, and thou
shalt gain much devotion there-
by. Compunction bringeth much
good, which dissoluteness is won-
derfully to destroy. It is a wonder
that any man can ever perfectly
joyce in this life, if he duly con-
sider his banishment, and through-
ough the many perils where-
in his soul is invited.

The levity of our minds and
little care we have of our
faults.

faults, maketh us insensible of the sorrows of our souls; but oftentimes we vainly laugh, when we have just cause to weep. There is no true liberty nor right gladness, but in the fear of God accompanied with a good conscience. Happy is he that can avoid all distracting impediments and bring himself to the union of holy compunction. Happy is he that can abandon all that may defile or burthen his conscience. Resist manfully: one custome overcome another. If thou canst let others alone in their matters, the likewise shall not hinder thee thine.

3. Busie not thy self in matters which appertain to others; neither do thou trouble thy self with the affairs of thy Betters. Still have an eye to thy self first, and be sure more especially to instruct thy self, before all thy loving friends. If thou hast not the favour of men, be not grieved at it.

Take this to heart, that thou
 dost not carry thy self so warily and
 circumspectly as it becometh the
 servant of God, and a devout re-
 ligious man. It is better often-
 times and safer that a man hath
 not many consolations in this life,
 specially such as are agreeable to
 the flesh. But that we have not as
 much or do very seldom taste divine
 consolations, the fault is ours, be-
 cause we seek not after compun-
 ction of heart, nor do altogether
 forsake the vain and outward
 comforts of this world.

4. Know that thou art unwor-
 thy of divine consolation, and
 that thou hast rather deserved
 much tribulation. When a man
 hath perfect contrition, then is
 the whole world grievous and
 bitter unto him. A good man find-
 eth always sufficient cause of
 mourning and weeping; for whe-
 ther he consider his own or his
 neighbours estate, he knoweth
 that none lieth here without tri-

bulation. And by how much a man looks narrowly into himself by so much the more he sorroweth. Our sins and wickedness wherein we are so enwrapt, that we can seldome apply our selves to heavenly contemplations, diminisher unto us matter of most just sorrow and inward compunction.

5. Didst thou oftner think of thy death, than of thy living long. there is no question but thou wouldst be more careful to amend. I believe thou wouldst willingly undergo any labour or sorrow in this world, and not be afraid of the greatest austerity, if thou didst consider within thy self the infernal pains in the other world. But because these things enter not into the heart, and we still love those things only that delight us, therefore it is we remain very dull and cold in religion.

6. It is often our want of spirit which maketh our miserable bondage.

So easily complain. Pray therefore
unto the Lord with all humility,
that he will vouchsafe to give thee
the spirit of compunction. And
say with the Prophet, Psal. 80.
Feed, me, O Lord, with the bread of
ears, and give me plenteousness of
ears to drink.

CHAP. XXII.

*Of the consideration of humane
misery.*

Miserable thou art whereso-
ever thou be, or whither-
ever thou turnest, unless thou
turn thy self unto God. Why art
thou troubled when things succeed
not as thou wouldest or desirest?
or who is he that hath all things
according to his mind? Neither
nor thou, nor any man upon
earth; there is none in this world,
be he King or Pope, without
some tribulation or other. Who is
then in the best case or condition?
even he who can suffer something
for God.

2. Many weak and infirm ones

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can say, Behold what an happy life hath such an one, how wealthy, how great he is, in how great power and dignity ! But lift up thine eyes to the riches of heaven and thou shalt see that all the goods of this life are nothing to be accounted of. They are very uncertain, rather burdensome than otherwise, because they are never enjoyed without carefulness and fear. Mans happiness consisteth not in having abundance of wealth, but a mean estate should content him ; it is truly misery enough even to live upon the earth. The more a man would be spiritual, the more bitter to him is this present life ; because he seeth more clearly and perceived more sensibly the defects of humane corruption. For to eat and to drink, to sleep and to watch, to labour and to rest, and to be subject to other necessities of nature is doubtless a great misery and affliction to a religious man, that would

would gladly be free and delivered from all sin.

3. For the inward man is much oppressed with these outward and corporal necessities whilest we live in this world. Therefore the holy Prophet prayeth with great devotion to be delivered from them, saying, *Bring me, O Lord, out of my necessities.* But wo be to them that know not their own misery; and a greater wo to them that love this miserable and corruptible life. And some there be so much dote upon it, that although with great labour and pains they can scarce get mere necessities, yet could they live here always, they would care nothing at all for the kingdom of heaven.

4. O how foolish are these and faithless in their hearts, who lye so deeply sunk in the earth, that they can mind or relish nothing but carnal things! But miserable wretches as they are, they shall in the end feel to their cost how vile

and how nothing that was which they loved: Whereas the Saints of God, and all the devout friends of Christ respected not those things which pleased the flesh, and which flourished in this life, but longed for the everlasting riches with their whole hope and desire. Their whole desire was carried upward to things durable and invisible, that the desire of things visible might not draw them to things below. O brother, lose not thy hope of coming forward in godliness; there is yet time, the hour is not yet past.

5. Why wilt thou deferr thy good purpose from day to day? Arise and begin in this very instant, and say, Now is the time to be doing, now is the time to be striving, now is the best time to amend my self. When thou art ill at ease and much troubled, then is the time of deservng best; thou must pass through fire and water before thou comest to the place

of refreshing. Unless thou dost earnestly force thy self, thou shalt never get the victory over sin: so long as we carry about us this frail body of ours, we can never be without sin, or live without trouble and sorrow. We would gladly be quiet and freed from all misery, but seeing by sin we have lost our innocency, we have together with that lost also the true felicity. Therefore it becomes us to have patience, and to wait for the mercy of God, till this our iniquity be put away, and this mortality of ours be swallowed up of life.

6. O how great is humane frailty, which is always prone to evil! to day thou confessest thy sins, and to morrow thou comittest the very same thou hast confessed. Now thou art purposed to look well unto thy ways, & within a while thou so behevest thy self, as though thou hadst never any such purpose at all. Good cause have we therefore to hum-

ble our selves, and never to have any great conceit of our selves because we are so frail and so inconstant. Besides, that may quickly be lost by our own negligence which by the grace of God and our own great pains we have scarce at length obtained.

7. What will become of us in the end, who begin to wax cold so timely? Wo be unto us, if we will so give our selves unto ease as if all were in peace and safety when as yet there appeareth no sign of true holiness in our conversations! We have need like young beginners to be newly instructed again to good life, if happily there be any hope of our future amendment and proficiency in spiritual things.

CHAP. XXIII.

Of the meditation of Death.

T Here will very quickly be the end of thee here, therefore see what will become of thee hereafter. To day a man, to morrow

none

none; and out of sight, out of mind. O the stupidity and hardness of mans heart, who thinketh only upon the present, and hath no more care of what is to come! Thou shouldest so order thy self in all thy thoughts and actions, as if to day, yea this very moment, thou wert ready to depart. Hadst thou a clear conscience, thou wouldst not greatly fear death. It were better to avoid sin, than to fly death. If thou art not prepared to day, how wilt thou be prepared to morrow? To morrow is uncertain, and how knowest thou that thou shalt live till to morrow?

2. What availeth it to live long, when we are so little the better by long living? Alas! length of days loth oftner make our sins the greater, than our lives the better. O that we had spent but one day well in this world! Many there are who count how long it is since their conversion; and yet full slender

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der oftentimes is the fruit of amendment of life. If to die be accounted dreadful, to live long may perhaps prove more dangerous. Happy is he that always hath the hour of his death before his eyes, and daily prepareth himself for to die. If at any time thou hast seen another man die, make account thou must also pass the same way.

3. When it is morning, think thou mayest die before night, and when evening comes, dare not to promise thy self the next morning. Be thou therefore alwayes in a readines, and so lead thy life that death may never take thee unprepared. Many die suddenly and when they look not for it: for the Son of man will come when we think not of his coming. When that last hour shall come, thou wilt begin to have a far different opinion of thy whole life that is past, and be exceeding sorry thou hast been so careless and remiss.

4. O how wise and happy is he that now laboureth to be such an one in his life, as he wisheth to be found at the hour of his death? A perfect contempt of the world, a fervent desire to go forward in vertue, the love of discipline, the painfulness of repentance, the readiness of obedience, the denying of our selves, and the bearing any affliction for the love of Christ patiently, will give us great confidence we shall die happily. Whilst thou art in health thou maist do much good, but when thou art sick, I see not what thou art able to do. Few by sickness grow better and more reformed; as also they who wander much abroad, seldom thereby become holy.

5. Trust not to friends and kindred, neither do thou put off the care of thy soules welfare till hereafter; for men will sooner forget thee, than thou art aware of. It is better to look to it betime,

time, and do some good beforehand, than to trust to other mens courtesies. If thou beest not careful for thy self now, who will be careful for thee hereafter? The time that is now present is very precious, now are the dayes of salvation, now is the acceptable time. But alas! that thou shouldst spend thy time so idly here, where thou mightest purchase to live eternally hereafter. The time will come when thou shalt desire one day or hour to amend in, and I cannot say that it will be granted thee.

6. O beloved, from how great danger mightst thou deliver thy self! from how great fear free thy self, if thou wouldst be alwayes mindful of death! Labour now to live so, that at the hour of death thou maist rather rejoyce than fear: learn now to dye to the world, that thou maist then begin to live with Christ. Learn now to contemn all earthly things, that thou

thou mayst freely go to Christ.
Chastise thy body now by repentance, that thou mayst then have assured confidence.

7. Ah fool, why dost thou think to live long, when thou canst not promise to thy self one day? How many have been deceived and suddenly snatcht away? How often dost thou hear these reports, Such a man is slain, another man is drowned, a third breaks his neck with a fall from some high place, this man died eating, and that man playing? One perished by fire, another by the sword, another of the plague, another was slain by Thieves. Thus death is the end of all, and mans life suddenly passeth away like a shadow.

8. Who shall remember thee when thou art Dead? Do, do now, my beloved, whatsoever thou art able to do: for thou knowest not when thou shalt die, nor yet what shall befall thee after thy death.

Now

Now whilst thou hast time heap unto thy self everlasting riches, think on nothing but the salvation of thy soul, care for nothing but the things of God. Make now friends to thy self by honouring the Saints of God, and imitating their actions, that when thou failest in this short life, they may receive thee into everlasting habitations.

9. Keep thy self as a stranger and pilgrim upon the earth, and as one to whom the affairs of this world do nothing appertain. Keep thy heart free, and lifted up to God, because thou hast here no abiding city. Send thither thy daily prayers and sighs together with thy tears, that after death thy spirit may with much happiness pass to the Lord. *Amen.*

CHAP. XXIV.

Of Judgment, and the punishment
of Sins.

[N all things have a special aim
to thy end, and how thou wilt
be able to stand before that severe
Judge to whom nothing is hid,
who is not pacified with gifts, nor
admitteth any excuses, but will
Judge according to right and e-
quity. O wretched and foolish
man, who sometimes fearest the
countenance of an angry man;
what answer wilt thou make to
God who knoweth all thy wicked-
ness! Why dost thou not provide
for thy self against that great day
of judgment, when no man can
excuse or answer for another, but
every one shall have enough to
answer for himself? Now are thy
tears profitable, thy tears accep-
table, thy groans audible, thy grief
satisfieth God, and purgeth thy
soul.

2. The patient man hath a
great and wholesome purgatory,
who

who though he receive injuries yet grieveth more for the malice of another, than for his own wrongs; who prayeth willingly for his adversaries, and from his heart forgiveth their offences: he delayeth not to ask forgiveness of whomsoever he hath offended; he is sooner moved to compassion than to anger; he often offereth an he violence to himself, and laboureth to bring the body wholly into subjection to the Spirit. It is better to purge out our sins, and cut off our vices here, than to keep them to be punished hereafter. Verily we do but deceive our selves through an inordinate love of the flesh.

3. What is it that that infernal fire feeds upon, but thy sins? The more thou sparest thy self now and followest the flesh, so much the more hereafter shall be thy punishment, and thou storest up greater fuel for that flame. In what thing a man hath sinned, in

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the same shall he be the more
severely punished. There shall
the slothful be pricked forward
with burning goads and the glut-
tons be tormented with great hun-
ger and thirst. There shall the lu-
rious and lovers of pleasures be
bathed in burning pitch and stink-
ing brimstone, and the envious
like mad-dogs shall howl for very
relief.

4. There is no sin but shall
have its proper torment. There
the proud shall be filled with all
confusion: the covetous shall be
pinched with miserable penury:
one hour of pain there shall be
more bitter than a thousand years
of the sharpest penance here.
There is no quiet, no comfort for
the damned there: yet here we
have some intermission of our la-
bours, and enjoy the comfort of
our friends. Be now solicitous
and sorrowful because of thy sins,
that at the day of judgment thou
mayst be secure with the compa-
ny

ny of blessed souls. For then shall the righteous with great boldness stand against such as have vexed and oppressed them; then shall he stand to judge men, who doth now humbly submit himself to the censures of men. Then shall the poor and humble have great confidence, but the proud man shall be compassed with fear on every side.

5. Then will it appear that he was wise in this world, who hath learned for Christ to be a fool and despised. Then shall every affliction patiently undergone delight us, when the mouth of iniquity shall be stopped up. Then shall the devout rejoyce, and the profane shall mourn. Then shall he more rejoyce that hath beaten down his own flesh, than he that hath abounded in all pleasure and delight. Then shall the poor attire shine gloriously, and the precious robes seem vile and contemptible. Then shall be more com-
men-

ended the poor cottage, than the
ilded palace. Then will constant
ience more avail us, than all
rthly power. Then simple obe-
ence shall be preferred before all
ordly wisdom.

6. Then shall a good and clear
onscience more rejoyce a man
an the profound *learning* of phi-
sophy. Then shall the contempt
riches weigh more than all the
orldlings treasure. Then wilt
ou be more comforted that thou
ast prayed devoutly, than that
ou hast fared daintily. Then wilt
ou be more glad thou hast kept
lence, than that thou hast talked
much. Then will good works avail
ore than many goodly words.
hen a strict life and severe re-
entance will be more pleasing
an all earthly delights. Accu-
ome thy self now to suffer a lit-
e, that thou mayest then be deli-
ered from more grievous pains.
rove first here what thou canst
ndure hereafter. If now thou
canst

canst endure so little, how wilt thou then be able to endure perpetual torments? it now a little suffering make thee so impatient what will hell fire do hereafter. Allure thy self thou canst not have two Paradises, it is impossible to enjoy delights in this world, and after that to reign with Christ.

7. Suppose thou hast hitherto lived alwayes in honours and delights, what would all this avail thee if thou wert to die at this instant? All therefore is vanity, but to love God and serve him only. For he that loveth God with all his heart, is neither afraid of death nor punishment, nor of judgment, nor of hell: for perfect love gives secure access to God. But he that takes delight in sin, what marvel is it if he be afraid, both of death and judgment? Yet it is good, although love be not yet of force to withhold thee from sin, that at least the fear of hell should restrain thee. But he that layeth
aside

While the fear of God, can never
continue long in good estate, but
leth quickly into the snares of
the devil.

CHAP. XXV.

*Of the zealous amendment of our
whole life.*

Be watchful and diligent in the
service of God, and often
think thy self wherefore thou
art here, and why thou hast
left the world. Was it not that thou
mightst live to God, and become
a spiritual man? Be fervent then
and come forward, for shortly thou
shalt receive a reward of thy La-
bour; there shall not be then any
room for sorrow in thy coasts. La-
bour but now a little, and thou
shalt find great rest, yea perpetual
rest to thy soul. If thou continu-
est faithful and fervent in doing
this, no doubt but God will be
merciful and liberal in rewarding
Thee. Thou oughtest to have a good
forgetting the victory; but
must not be secure lest thou

wax either negligent or proud.

2. When one that was in great anxiety of mind, often wavering between fear and hope, did once being oppressed with grief, humbly prostrate himself in a Church in prayer, and said within himself, *O, if I knew that I should yet persevere!* he presently heard within him an answer from God, which said, *What if thou didst know what wouldst thou do? Do now what thou wouldst do then, and thou shalt be secure.* And being herewith comforted and strengthened, he committed himself wholly to the will of God, and that noylome anxiety ceased: neither had he any mind to search curiously any further, to know what should befall him; but rather laboured to understand what was the perfect and acceptable will of God, for the beginning and accomplishing of every good work.

3. Hope in the Lord, and do good, saith the Prophet, and in

in the land, and thou shalt be fed
with the riches thereof. One thing
there is that draweth many back
from a spiritual progress, and the
diligent amendment of their lives;
1. the horror of the difficulty;
2. the labour of the combat. But
they above others improve most
virtue, that endeavour most to
overcome those things which are
severous and contrary unto them.
For there a man improveth more
and obtaineth greater grace, where
he more overcometh himself and
mortifieth himself in spirit.

But all men have not alike
to overcome and mortifie: yet he
that is zealous and diligent,
though he have more passions,
shall profit more in vertue: than
he that is of a more tempe-
rable disposition, if he be less fer-
vent in the pursuit of vertue. Two
ways especially much further
amendment, to wit, to with-
draw our selves violently from
that to which nature is viciously

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incli-

inclined, and to labour earnestly
for that virtue which we mo
want. Be careful also to avoi
with great diligence those thing
in thy self, which do commonl
displease thee in others.

5. Gather some profit to th
soul wheresoever thou be; so an
thou seest or hearest of any goo
examples, stir up thy self to th
imitation thereof. But if thou see
any thing worthy of reproof, be
ware thou do not the same. And
at any time thou hast done it, la
bour quickly to amend it. If
thine eye observeth others, so
thou also noted again by others.
how sweet and pleasant a thing
is, to see the servants of Christ li
vent and devout, endued with v
tuous and decent manners. And
on the contrary, How pitiful and
grievous a thing it is, to see the
that live in a dissolute & disord
red sort, not applying themselves
to that for which they are called.
O how hurtful a thing it is,
negl

neglect the good purposes of their vocation, and to busie themselves in that which is not committed to their care!

6. Be mindful of the profession thou hast made, and have always before the eyes of thy soul the remembrance of thy Saviour crucified. Thou hast good cause to be ashamed looking upon the life of Iesus Christ, seeing thou hast as yet no more endeavoured to conform thy self unto him, though thou hast walked a long time in the way of God. A religious person that exerciseth himself seriously and devoutly in the most holy and passion of our Lord, shall abundantly find whatsoever necessary and profitable for him; he shall need to seek any other thing, out of Iesus, O, if Iesus crucified would come into our hearts, how quickly & fully should we be instructed in all truth.

A fervent religious person shall beareth all well that is com-

manded him : but he that is negligent and cold, hath tribulation upon tribulation, and on all sides afflicted : for he is void of inward consolation, and is forbidden to seek external comforts. A religious person that liveth not according to discipline, lies open to great mischief to the ruine of his soul. He that seeketh liberty and ease, shall ever live in disquiet : for one thing or other will displease him.

8. O that we had nothing else to do, but always with our mouth and whole heart to praise our Lord God : O that thou mightest never have need to eat, nor drink, nor sleep ; but mightest always praise God, and only employ thy self in spiritual exercises : thou shouldst then be much more happy than now thou art, when for so many necessities thou art constrained to serve thy body. Would God that these necessities were not at all, but only the spiritual reflection of the flesh which, alas, we taste of too seldom.

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9. When a man cometh to that state, that he seeketh not his comfort from any creature, then doth he begin perfectly to relish God. Then shall he be contented with whatsoever doth befall him in this world. Then shall he neither rejoyce in great matters, nor be sorrowful for small; but entirely and confidently commit himself to God, who shall be unto him all in all; to whom, nothing doth perish, or die, but all things do live unto him, and serve him at a beck without delay.

10. Remember always thy end, and how that time lost never returns. Without care and diligence thou shalt never get virtue. If thou beginnest to wax cold, it will be evil with thee; but if thou give thyself to fervour of spirit, thou shalt find much peace, and feel less labour, through the assistance of Gods grace, and love of virtue. The fervent and diligent man is prepared for all things. It is harder

to resist vices and passions, than to
 toil in bodily labours. He that a-
 voideth not small faults, by little
 & little falleth into greater. Thou
 wilt always rejoyce in the evening
 if thou spend the day profitably. Be
 watchful over thy self, stir up thy
 self, warn thy self, and whatsoever
 becomes of others neglect not thy
 self. The more *holy* violence thou
 usest against thy self, the more shall
 be thy *spiritual* profiting, *Amen.*

T H E
 S E C O N D B O O K
 C H A P. I.

Of the inward life.

THe Kingdom of God is within
 you, saith the Lord. Turn
 thee with thy whole heart unto the
 Lord, and forsake this wretched
 world, and thy soul shall find rest.
 Learn to despise exteriour things
 & to give thy self to the interiour.

and thou shalt perceive the kingdom of God to come into thee. For the kingdom of God is peace, and joy in the holy Ghost, which is not given to the wicked. Christ will come into thee, and shew thee his consolations, if thou prepare for him a worthy mansion within thee. All his glory and beauty is within, and there he pleaseth himself. The inward man he often visits; and talketh with him sweet discourses, pleasant solace, much peace, wonderful familiarity.

2. O faithful soul, make ready thy heart for this bridegroom, that he may vouchsafe to come unto thee, and dwell within thee. For the faith, *If any love me, he will keep my words, & we will come unto him, and will make our abode with him.* Give therefore admittance unto Christ, and deny entrance to all others. When thou hast Christ, thou art rich, and he will suffice thee. He will be thy faithful and evident helper in all things, so as

thou shalt not need to trust in men. For men are soon changed, and quickly fail, but Christ remaineth for ever, and standeth firmly unto the end.

3. There is little trust to be put in frail and mortal man, though he be profitable and dear unto thee: neither oughtest thou much to be greived, if sometimes he crosse and contradict thee. They that to day take thy part, to morrow may be against thee, and so on the contrary, they often turn like unto the wind. Put all thy trust in God, let him be thy fear, and thy love: He will answer for thee, and do in all things what is best. Thou hast no here an abiding city; and wheresoever thou be, thou art a stranger and pilgrim: neither shalt thou ever have rest, unless thou be most inwardly united unto Christ.

4. Why dost thou here gaze about, since this is not the place of thy rest? In heaven ought to be thy dwelling, and all earthly things are

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to be lookt upon as it were by the way. All things pass away, and thou together with them. Beware thou cleave not unto them, lest thou be entangled, and so dost perish. Let thy thought be on the Highest, and thy prayer directed unto Christ without ceasing. If thou canst not contemplate high and heavenly things, rest thy self in the passion of Christ, and dwell willingly in his holy wounds. For if thou fly devoutly unto the wounds and precious marks of the Lord Jesus, thou shalt feel great comfort in tribulation: neither wilt thou much care for being despised of men, and wilt easily bear words of detraction.

5. Christ was also in the world despised of men, and in greatest necessity, forsaken by his acquaintance and friends in the midst oflanders. Christ would suffer and be despised; and darest thou complain of any? Christ had adversaries and backbiters; and wilt thou

have all men thy friends and benefactors? For what shall thy patience be crowned, if no adversity happen unto thee? If thou wilt suffer no adversity, how wilt thou be the friend of Christ? Suffer with Christ and for Christ, if thou desire to reign with Christ.

6. If thou hadst but once perfectly entred into the secrets of Jesus, and tasted a little of his ardent affections; then wouldst thou not weigh thine own commodity or discommodity, but wouldst rather rejoyce at slanders, when they should chance to be cast upon thee; for the love of Jesus maketh a man to despise himself. A lover of Jesus and of the truth, and a true inward Christian and one free from inordinate affections, can freely turn himself unto God, and lift himself above himself in spirit, and with the greatest enjoyment of his soul rest in God.

7. He that judgeth of all things as they are, & not as they are said
and

and esteemed to be, is truly wise,
and taught rather by God than
men. He that can live inwardly,
and make small reckoning of out-
ward things, neither requireth pla-
ces, nor attendeth times, for per-
forming of religious exercises. A
spiritual man quickly recollecteth
himself because he never poureth
out himself wholly to outward
things. He is not hindred by out-
ward labor or business, which may
be necessary for the time: but as
things fall out, so he frameth him-
self unto them. He that hath well
ordered and disposed all things
within, careth not for the strange
and perverse carriages of men. So
much is a man hindred and distra-
cted, by how much he draweth ex-
ternal matters unto himself.

8. If all went well with thee;
and if thou wert all purged, all
things would fall out to thy good
and advantage. But many things
displease and often trouble thee,
because thou art not yet perfectly
dead

dead unto thy self, not separated from all earthly things. Nothing to defileth and intangleth the heart of man, as the impure love to creatures. If thou refuse outward comfort, thou wilt be able to contemplate the things of heaven, and often receive internal joy.

CHAP. II.

Of humble submission.

Respect not much who is with thee, or who is against thee, but endeavour and take care that God may be with thee in every thing thou doest. Have a good conscience, and God will defend thee. For whom God will help, no malice of man can hurt. If thou canst hold thy peace and suffer without doubt thou shalt see that our Lord will help thee. He knoweth the time and manner how to deliver thee, and therefore thou oughtest to resign thy self unto him. It belongs to God to help, and to deliver from all shame. Of

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tentimes it is very profitable for the keeping us more humble, that others know and reprehend our faults.

2. When a man humbleth himself for his faults, then he easily pacifieth others, and quickly satisfieth those that are offended with him. God protecteth and delivereth the humble; he loveth and comforteth the humble, unto the humble man he enclineth himself; unto the humble he giveth great grace; and after his humiliation he raiseth him unto glory. Unto the humble he revealeth his secrets, and sweetly draweth & inviteth him unto himself. The humble person though he suffer shame, is yet in peace; for that he resteth in God, & not in the world. Do not think that thou hast profited any thing, unless thou esteem thy self inferiour to all.

CHAP. III.

Of a good and peaceable man!

First, keep thy self in peace, and then maist thou pacifie others.

A peaceable man doth more good than he that is well learned. A passionate man turneth even good into evil, and easily believeth the worst. A good peaceable man turneth all things into good. He that is well in peace, is not suspicious of any. But he that is discontented and troubled, is tossed with divers suspicions: he is neither quiet himself, nor suffereth others to be quiet. He often speaketh that which he ought not to speak; and omitteth that which were more expedient for him to do. He considereth what others are bound to do; and neglecteth that which he is bound to himself. First therefore have a careful zeal over thy self, and then thou maist justly shew thy self zealous also of thy neighbours good.

2. Thou knowest well how to excuse & colour thine own deeds, & thou wilt not receive the excuses of others. It were more meet that thou didst accuse thy self, and
excu-

excusedst thy brother. If thou wilt
be born withal, bear also with an-
other. Behold how far off thou art
from true charity and humili-
ty, which knoweth not how to be
angry with any, or to be moved
with indignation, but only against
itself. It is no great matter to
converse with the good, and those
that are of a gentle disposition; for
that is naturally pleasing to all, and
every one willingly enjoyeth peace
and loveth those best that agree
with him. But to be able to live
peaceably with unquiet, and per-
verse men, or with the disorderly,
or such as contradict us, is a great
grace, and a very commendable
and manly deed.

3. Some there are that keep
themselves in peace, and are in
peace also with others. And there
are some that neither are in peace
themselves, nor suffer others to be
in peace. Some there are who are
troublesome to others, but always
more troublesome to themselves.

And

And others there are that keep themselves in peace, and labour to bring others unto peace. Our whole peace in this miserable life consisteth rather in humble suffering, than in not feeling adversities. He that can best tell how to suffer, will best keep himself in peace. He is a conquerour of himself, a Lord of the world, a friend of Christ, and heir of heaven.

CHAP. IV.

Of a pure mind, and upright intention.

With two wings man is lifted up from earthly vanities, that is, with *simplicity & purity*. Simplicity ought to be in our intention: Purity on our affection. Simplicity doth intend God: Purity doth apprehend and take him. No good action will hinder thee, if thou be inwardly free from all inordinate affection. If thou intend and seek nothing else but the will of God and the good of thy neighbour, thou

thou shalt enjoy internal liberty.
If thy heart were sincere and upright, then every creature would be unto thee a looking glass of life, and a book of holy doctrine. There is no creature so little and subject that representeth not the goodness of God.

2. If thou wert inwardly good and pure, then thou wouldest be well able to see and understand all things without any impediment. A pure heart penetrateth heaven and hell. Such as every one is inwardly, so he judgeth outwardly. If there be joy in the world, surely a man of a pure heart possesseth it. And if there be any where tribulation and affliction, an evil conscience best feels it. As iron put into the fire loseth its rust, and becometh all bright like fire, so he that wholly turneth himself unto God, is purged from all fulness and slothfulness, and is changed into a new man.

3. When one beginneth to wax cold,

cold, then he is afraid of a small labour, and willingly receiveth external comfort. But when he once beginneth to overcome himself perfectly, and to walk manfully in the way of God; then he esteemeth those things to be light, which before seemed grievous unto him.

CHAP. V.

Of the consideration of ones self.

WE cannot trust much to our selves, for that grace oftentimes and understanding is wanting. There is but little light in us, and that which we have we quickly lose by our negligence, and oftentimes we do not perceive our own inward blindness. We often do evil, and excuse it worse. We are sometimes moved with passion, and we think it to be Zeal. We reprehend small things in others, and pass over greater matters in our selves. We quickly feel and weigh what we suffer at the hands of others: but we mind not what

what others suffer from us. He that doth well and rightly considers his own works, will find little cause to judge hardly of another.

2. The inward Christian preferreth the care of himself before all other cares. And he that diligently attendeth unto himself, doth seldom speak much of others. Thou wilt never be so inwardly religious, unless thou pass over other mens matters with silence, and look especially to thy self. If thou attend wholly unto God and thy self, thou wilt be little moved with whatsoever thou seest abroad. Where art thou, when thou art not with thy self? And when thou hast been over all, what hast thou then profited, if thou hast neglected thy self? If thou desirest peace of mind and true union, thou must put all things behind thee, and look only upon thy self.

3. Thou shalt therefore profit much, if thou keep thy self free from all temporal cares. Thou shalt

thalt greatly decrease, if thou esteem any thing of this world. Let nothing be greater unto thee, nothing acceptable, but only God himself, or that which is of God. Esteem all comfort vain which thou receivest from any creature. A soul that loveth God, despiseth all things that be inferiour unto God. God alone is everlasting, and of infinite greatness, filling all creatures: the souls solace, and the true joy of the heart.

CHAP. VI.

Of the joy of a good conscience.

THe glory of a good man, is the testimony of a good conscience. Have a good conscience, & thou shalt ever have joy. A good conscience is able to bear very much, and is very chearful in adversities. An evil conscience is always fearful and unquiet. Thou shalt rest sweetly, if thy heart do not reprehend thee. Do thou never

er rejoyce, but when thou hast
one well. Sinners have never true
birth, nor feel inward peace; be-
cause *there is no peace to the wicked,*
with the Lord. And if they should
say, We are in peace, no evil shall
fall upon us, and who shall dare to
hurt us? believe them not; for up-
on a sudden will rise the wrath of
God, and their deeds shall be
brought to nought, and their
thoughts shall perish.

2. To glory in tribulation is no
hard thing for him that loveth; for
to glory so, is to glory in the Cross
of our Lord. That glory is short,
which is given and received from
men. Sorrow always accompani-
eth the glory of the world. The
glory of the good is in their con-
sciences, and not in the tongues of
men. The gladness of the just is
in God, and in God: and their joy
is of the truth. He that desireth
true and everlasting glory, careth
not for that which passeth away
with time. And he that seeketh
tempo-

temporal glory, or contemneth it not from his heart; sheweth himself but little to esteeme of the glory of heaven. He enjoyeth great tranquillity and peace of mind, that careth neither for the praises nor dispraises of men.

3. He will easily be content and pacified, whose conscience is pure. He is not the more holy, though thou commend him; nor the more abject, though thou dispraise him. What thou art, that thou art: neither canst thou be said to be greater, than what thou art in the sight of God. If thou consider what thou art within thee, thou wilt not care what men say of thee. Man seeth in the face, but God looketh into the heart. Man considereth the deeds, but God weigheth the intention. To do always well, and to esteeme little of himself, is a sign of an humble soul. To refuse to be comforted by any creature, is a sign of great purity, and inward confidence.

4. He

4. He that seeketh to witness for himself from without, doth shew that he hath wholly committed himself unto God. For not he that commendeth himself, the same is approved (saith blessed Paul) but whom God commendeth. To walk inwardly with God, and not to be possessed with any outward affection, is the state of a spiritual man.

CHAP. VII.

of the love of Jesus above all things.

Blessed is he that understandeth what it is to love Jesus, & despise himself for Jesus. Thou oughtest to leave thy beloved, for thy beloved; for that Jesus will be loved alone above all things: the love of things created is deceitful and unconstant: the love of Jesus is faithful and constant. He that cleaveth unto creatures, shall fall with that which is subject to fall: He that embraceth Jesus, shall stand firmly for ever. Love him, and keep him for thy friend,

friend, who when all go away, will not forsake thee, nor suffer thee to perish in the end. Thou must once be left of all, whether thou wilt or no.

2. Keep close to Jesus both in life and death, & commit thy self unto his trust, who, when all fail, can alone help thee. Thy beloved is of that nature, that he will not admit of a corival; but will have thy heart alone, and sit like a King in his own throne. If thou couldst purge thy self perfectly of all creatures, Jesus would willingly dwell with thee. Whatsoever thou reposest in men, out of Jesus, is all no better than lost. Trust not nor rely upon a reed full of wind: for that all flesh is grass, and all the glory thereof shall wither away as the flower of the field.

3. Thou shalt quickly be deceived, if thou look only to the outward shew of men. And if in them thou seekest thy comfort and profit, thou shalt often feel lost.

thou seekest Jesus in all things,
 thou shalt surely find Jesus. But if
 thou seekest thy self, thou shalt al-
 so find thy self, but to thy own
 harm. For man doth more hurt
 himself if he seek not Jesus, than
 the whole world and all his ad-
 versaries could annoy him.

CHAP. VIII.

familiar conversation with Jesus

Vhen Jesus is present, all is
 well, and nothing seemeth
 difficult; but when Jesus is absent,
 every thing is hard. When Jesus
 taketh not inwardly unto us, our
 comfort is nothing worth: but if
 he speak but one word, we feel
 much consolation. Did not Mary
 suddenly rise from the place where
 she wept, when Martha said unto
 her, *The master is come, and calleth*
thee? Happy is the hour when
 he calleth from tears to spiritu-
 al joy. How dry and hard art thou
 without Jesus! How foolish and
 vain, if thou desire any thing out
 of Jesus! Is not this a greater loss,
 than

than if thou shouldest lose the whole world?

2. What can the world profit thee without Jesus? To be without Jesus is a grievous hell; and to be with Jesus is a sweet Paradise. Jesus be with thee, no enemy can hurt thee. He that findeth Jesus findeth a good treasure, yea a good above all goods: And he that loseth Jesus, loseth too much and more than the whole world. He is most poor that liveth without Jesus: and he is most rich that is well with Jesus.

3. It is a piece of great skill to know how to converse with Jesus, and great wisdom to know how to keep Jesus. Be humble and peaceable, and Jesus will be with thee. Be devout and quiet, and Jesus will stay with thee. Thou mayest lose him if thou turn aside to outward things. And if thou shouldst drive him from thee, and lose him, unto whom wilt thou flee, and what friend

Friends wilt thou then seek? Without a friend thou canst not well live: and if Jesus be not above all friend unto thee, thou shalt be too sorrowful and desolate. Thou doest therefore foolishly, if thou dost trust or rejoyce in any other. It is better for thee to have the world against thee, than Jesus offended with thee. Amongst things therefore that be dear to thee, let Jesus alone be thy dearest beloved.

4. Love all for Jesus, but Jesus himself. Jesus Christ alone is singularly to be beloved; who alone is found to be good & faithful above all friends. For him, and him, let as well friends as foes be dear unto thee, and all these are to be prayed for, that all may know and love him. Never desire to be singularly commended or loved, for that appertaineth only to God, who hath none like unto himself. Neither do thou desire that the heart of any should be set

on thee, nor do thou set thy heart
on the love of any: but let Jesus
be in thee, and in every good man.

5. Be pure and free within, and
intangle not thy heart with any
creature. Thou oughtest to be as
it were naked, and to carry a pure
heart to God, if thou wouldst be
free to consider and see how sweet
the Lord is. And truly, unless
thou be prevented and drawn by
his grace, thou shalt never attain
to that happiness to forsake all
cast off all, that thou alone mayest
be united to him alone. For when
the grace of God cometh unto
man, then he is made able for all
things. And when it goeth away
he is poor and weak, and as it were
left only unto the lash and scourge
of every adversary. In this thou
oughtest not to be dejected, nor
despair; but to resign thyself
with all indifferency unto the will
of God, and to bear all things that
befal thee for the glory of Christ.
for after Winter followeth Summer.

Chap. 9. Pattern. 107
er, after night cometh day, and
fter a tempest, fair weather.

CHAP. IX.

Of the want of all comfort.

It is no hard matter to despise humane comfort, when we have divine. It is much and very much, to be able to want both humane and divine comfort; and for the glory of God, to be willing to endure desolation of heart; and to rely on himself in nothing, nor to rely on his own merit. What greater matter is it, if thou be cheerful and stout at the coming of grace? This hour is wished for of all men. It rideth easily enough whom the will of God carrieth. And what marvel if he feel not his burden, who is born up by the Almighty, and led by the sovereign guide? We are always willing to have something for our comfort: as a man doth hardly put off and forsake himself. The holy Martyr Laurence overcame the world

with his Prelates because he despised whatsoever seemed delightfom in the world, and for the love of Christ patiently suffered *Sixtus* to be taken from him, whom he most dearly loved. He overcame therefore the love of man by the love of the Creator; and he rather chose the divine good pleasure, than humane comfort. See thou also learn to forsake some necessary thing, and a beloved friend, for the love of God. Be not grieved when thou art forsaken by a friend, knowing that we all at length must be separated one from another.

3. A man must fight long, and mightily with himself, before he get the full victory over himself, & be able to draw his whole heart in to God. When a man trusteth in himself, he easily slideth unto humane comforts, but a true lover of Christ, and a diligent follower of virtue, betakes not himself to humane comforts, nor seeketh such sensible sweetneses, but rather
hard

ard exercises, and to sustain great labors for Christ.

4. When therefore spiritual comfort is given thee from God, receive it thankfully : but know that it is the gift of God, not any desert of thine. Be not puffed up, yet not too much, neither do thou presume vainly ; but be rather the more humble for that gift, and more wary and solicitous in all thine actions ; for that hour will be away, and temptation will be increased. When consolation is taken from thee, despair not presently, but with humility and patience wait for the heavenly visitation : God is able again to give thee greater consolation. This is not new nor strange unto them that have experience in the way of God, for the great Saints and ancient Prophets had oftentimes experience of such kind of vicissitudes. For which cause one under the enjoyment of divine favour, said, *I* *is my prosperity, I shall never be*

moved. But in the want of this, he
 addeith what he found in himself;
 saying, *Thou turn'dst thy face from
 me, and I became troubled.* Yet doth
 he not despair in the midst of these
 changes, but more earnestly pray-
 eth unto the Lord, and saith, *Unto
 thee, O Lord, will I cry, and I will
 pray unto my God.* Lastly, he recei-
 veth the fruit of his prayer, and
 witnesseth that he was heard, say-
 ing. *The Lord hath heard me, and ta-
 ken pittie on me: the Lord is become my
 helper.* But wherein? *Thou hast turn-
 ed, saith he, my sorrow into joy, and
 thou hast compassed me about with
 gladness.* If great Saints have been
 so dealt withal, we that are weak
 and poor ought not to despair, if
 we be sometimes fervent & some-
 times cold: for the Spirit cometh
 and goeth, according to the good
 pleasure of his will. For which
 cause blessed Job saith, *Thou visitest
 him early in the morning, and sud-
 denly thou provest him.*

6. Whereupon therefore can I
 hope,

ope, or wherein ought I to trust,
 at in the great mercy of God a-
 ne, and in the only hope of hea-
 nly grace? For whether I enjoy
 e presence of good men, or reli-
 ous brethren, or faithful friends,
 holy Books, or excellent trea-
 es, or sweet songs and hymns, all
 ese help little, and have little
 our, when grace forsaketh me,
 d I remain left in mine own
 verity. At such time there is no
 tter remedy than patience, and
 ordering of my self according
 the will of God.

7. I never found any so religious
 devout, that hath not had some-
 ies a withdrawing of grace, or
 e not some decrease of zeal.
 ere was never Saint so highly
 it, and illuminated, who first or
 was not tempted. For he is not
 rthy of the high contemplation
 God, who hath not been exerci-
 with some tribulation for Gods
 e. For temptation going before,
 gont to be a sign of ensuing

comfort. And unto those that are proved by temptations, heavenly comforts is promised. *He that shall overcome, saith he, I will give him to eat of the tree of life.*

8. But divine comfort is given, that a man may be stronger to bear adversities. There followeth also temptation lest he should wax proud of any good. The devil sleepeth not, neither is the flesh as yet dead: therefore cease not to prepare thy self to the battel: For on thy right hand and on thy left are enemies that never rest.

CHAP. X.

Of thankfulness for the grace of God.

WHy seekest thou rest, since thou art born to labor? Dispose thy self to patience rather than to comfort, and to the bearing of the Crosse, rather than to gladness. What secular person is there that would not willingly receive spiritual joy and comfort, if he could always have it? For spiritual comforts exceed all the delights

lights of the world, and pleasures
of the flesh. All worldly delights
are either vain or unclean: but
spiritual delights are only pleasant
and honest, sprung from virtue, and
infused by God into pure minds.
But no man can always enjoy these
divine comforts according to his
desire: for the time of temptation
is not long away.

2. False freedom of mind, and
self-trust of our selves is very con-
trary to heavenly visitations. God
worketh well in giving the grace of
comfort; but man doth evil in not
turning all again unto God with
thanksgiving. And therefore the
floods of grace cannot flow in us, be-
cause we are not thankful to the
giver, and return them not wholly
to the head-fountain. For grace
never attendeth him that is thank-
less: and from the proud shall be
taken that which is wont to be gi-
ven to the humble.

3. I desire not that consolation
be taken from me by compunctions

nor do I affect that contemplation which leadeth to haughtiness of mind. For all that is high, is not holy; nor all that is sweet, good; nor every desire, pure; nor every thing that is dear unto us, is grateful to God. I do willingly accept of that Grace, whereby I may ever become more humble and affected with an holy fear, and be made more ready to forsake my self. He that is taught by the gift of grace, and school'd by the scourge of the withdrawing thereof, will not dare to attribute any good to himself, but will rather acknowledge himself poor & naked. Give unto God that which is Gods, and ascribe unto thy self that which is thine own; that is, give thanks to God for his grace; & acknowledg that nothing is to be attributed to thee, but only sin and the punishment due thereunto.

4. Set thy self always in the lowest place & the highest shall be given thee: for the highest consist not with

without the lowelt. The chiefest Saints before God, are the least in their own judgments: & how much the more glorious, so much the humbler within themselves. Those that are full of truth and heavenly glory, are not desirous of vain glory. Those that are firmly settled and grounded in God, can no way be proud. And they that ascribe all unto God, what good soever they have received, seek not glory one of another, but would have that glory which is from God alone: and desire above all things to praise God in himself, & in all the Saints, and always tend unto the same.

5. Be therefore thankful for the least gift, so shalt thou be meet to receive greater. Let the least be unto thee also as the greatest, and the most contemptible as an especial gift. If thou consider the worth of the giver, no gift will seem little, or of too mean esteem. For it is not little that is given by the most high God. Yea, if he should give
punish-

punishment and stripes, it ought to be grateful ; for that he doth it always for our welfare, whatsoever he permitteth to happen unto us. He that desireth to keep the grace of God , let him be thankful for the grace given, & patient for the taking away thereof. Let him pray that it may return. Let him be wary and humble ; lest he lose it.

CHAP. XI.

How few the lovers of the Cross of Christ are.

JESUS hath now many lovers of his heavenly kingdom, but few bearers of his Cross. He hath many desirous of comfort, but few of tribulation. He findeth many companions of his table, but few of his abstinence. All desire to rejoyce with him, few will suffer any thing for him, *or with him*. Many follow Jesus unto the breaking of bread : but few to the drinking of the cup of his passion. Many reverence his miracles, few follow the ignominy of his Cross. Many love Jesus at
long

long as adversities happen not. Many praise and bless him, as long as they receive any comforts from him. But if Jesus hide himself, and leave them out a while; they fall either into complaint, or into too much dejection of mind.

2. But they that love Jesus for Jesus, and not for some comfort of their own, bless him in all tribulation and anguish of heart, as well as in the greatest comfort. And although he should never give them comfort, they notwithstanding would ever praise him, and always give him thanks.

3. O how powerful is the pure love of Jesus, which is mixed with no self-love, nor proper interest! Are not all those to be called hirelings, that ever seek comforts? Do they not shew themselves to be rather lovers of themselves than of Christ, that always think of their own commodity and gain? Where may one be found that will serve God freely?

4. It is hard to find any one so spiritual that is stript of *the love of all earthly things*. For where is any one to be found that is indeed poor in spirit, and free from all *affection of creatures*? He's a Jewel of such price as is scarce to be met with in these parts. If a man should give all his wealth, yet is it nothing. And if he should outwardly express great repentance, yet it is little. And if he should attain to all knowledge, he is yet afar off. And if he should be of great virtue, and very fervent devotion, yet there is much wanting: to wit, one thing, which is most necessary for him. What is that? That leaving all, he forsake himself, and go wholly from himself, and retain nothing of self-love: And when he hath done all that he knoweth to be done, let him think that he hath done nothing.

5. Let him not weigh that much which might be much esteemed; but according to truth let him

him affirm himself to be an unprofitable servant, as our Saviour hath said, *When you shall have done all things that are commanded you, say, We are unprofitable servants.* Then may he be truly poor and naked in spirit, and say with the Prophet, *I am alone and poor: yet no man richer, no man more powerful, no man more free than he that can leave himself and all things, and set himself in the lowest place.*

CHAP. XII.

Of the high way of the Holy Cross.

UNto many this speech seemeth hard, *Deny thy self, take up thy Cross, and follow Jesus.* But it will be much harder to hear that last word. *Depart from me ye cursed into everlasting fire.* For they that now willingly hear and follow the word of the Cross, shall not then fear to hear the sentence of everlasting damnation. This sign of the Cross shall be in heaven, when

our

our Lord shall come to judgment. Then all the servants of the Cross, who in their life-time conformed themselves unto Christ crucified, shall draw near unto Christ the Judge with great confidence.

2. Why therefore fearest thou to take up the Cross, which leadeth thee to a Kingdom? In the Cross is salvation, in the Cross is life, in the Cross is protection against our enemies, in the Cross is infusion of heavenly sweetness, in the Cross is strength of mind, in the Cross is joy of spirit, in the Cross is the height of virtue, in the Cross is the perfection of sanctity. There is no salvation of the soul, nor hope of everlasting life but in the Cross. Take up therefore thy Cross and follow Jesus, and thou shalt go into life everlasting. He is gone before, bearing his Cross, and is dead for thee on the Cross; that thou mayest also bear thy Cross and desire to die on the Cross with him.

For if thou diest with him,
thou shalt also live with him.
And if thou be his companion in
pain, thou shalt be partaker with
him also in glory.

3. Behold in the Cross all doth
consist and all lyeth in our dying
upon it : for there is no other
way unto life, and unto true in-
ward peace, but the way of the
Holy Cross, and of daily mortifi-
cation. Go where thou wilt,
seek whatsoever thou wilt, thou
shalt not find a higher way above,
or a safer way below, than the
way of the Holy Cross. Dispose
and order all things according
to thy will and judgment : yet
thou shalt ever find, that of ne-
cessity thou must suffer somewhat
either willingly or against thy will,
and so thou shalt ever find the
Cross. For either thou shalt feel
pain in thy body, or in thy soul
thou shalt suffer tribulation of
guilt.

4. Sometimes thou shalt be
for-

forfaken of God, sometimes thou shalt be troubled by thy neighbours: and which is more, oftentimes thou shalt be irksome to thy self: neither canst thou be delivered or eased by any remedy or comfort; but so long as pleaseth God, thou oughtest to bear it. For God will have thee learn to suffer tribulation without comfort; and that thou subject thy self wholly to him, and become more humble by tribulation. No man hath so cordial a feeling of the passion of Christ, as he who hath suffered the like himself. The cross therefore is always ready, and every where waits for thee. Thou canst not escape it whithersoever thou runnest: for wheresoever thou goest, thou carriest thy self with thee, and shalt ever find thy self: both above and below, without and within, which way soever thou dost run thee, every where thou shalt find the Cross: and every where of necessity thou must have

science, if thou wilt have inward
peace, and enjoy an everlasting
crown.

5. If thou bear the Cross wil-
lingly, it will bear thee, and lead
thee to thy desired end, to wit;
where there shall be an end of suf-
fering, though here there shall not.
If thou bear it unwillingly, thou
takest for thy self a new burden,
and encreasest thy load, and yet
notwithstanding thou must bear it.
If thou cast away one Cross, with-
out doubt thou shalt find another,
and that perhaps a more heavy
one.

6. Thinkest thou to escape that
which no man could ever avoid?
Which of the Saints in the world
was without crosses, and tribulati-
on? Verily Jesus Christ our Lord
was never one hour without pain
and suffering, so long as he lived.
Christ (saith he) ought to suffer,
and arise again from the dead, and so
enter into his glory, Luke 24. and
now dost thou seek any other way
than

than this high way which is the way of the Holy Cross?

7. The whole life of Christ was a Cross and Martyrdom: and dost thou seek rest & joy? Thou art deceived, thou art deceived if thou seekest any other thing than to suffer tribulations: for this whole mortal life is full of miseries, and environed on every side with crosses. And how much the more one hath profited in spirit, so much the heavier crosses he oftentimes findeth, for the love he beareth to God increaseth the grief which he endureth for his banishment.

8. But yet this man, though so many ways afflicted, is not without some refreshing comfort, for that he perceiveth much benefit to accrew unto him by the bearing of his Cross. For whilest he willingly putteth himself under it, all the burden of tribulation is turned into the confidence of divine comfort. And how much the more the flesh is wasted by affliction, so much

much the more is the spirit
strengthened by inward grace. And
sometimes he is so comforted
with the desire of tribulation and
diversity, for the love of conform-
ing himself to the Cross of Christ,
that he would not wish at any time
to be without sorrow and tribula-
tion: because he believeth that so
much the more acceptable he shall
be unto God, how much the more
and more grievous things he can
suffer for him. This is not the pow-
er of man, but it is the grace of
Christ, that can, and doth so much
frail flesh; that what naturally
always abhorreth and flyeth,
yet by fervour of spirit, it encount-
ers with delight.

2. It is not according to mans
inclination to bear the Cross, to
subdue and subdue the body, to
honours, to suffer contumelies
with a willing heart, to despise
himself and to wish to be despised,
to bear all adversities and damna-
tions, and to desire no prosperity
in

in this world. If thou considerest thy self, thou shalt be able to perform no such matter of thy self. But if thou trustest in the Lord, strength shall be given thee from heaven, and the world and flesh shall be made subject to thy command. Neither shalt thou fear thy enemy the Devil, if thou be armed with faith, and bearest the Cross of Christ.

10. Set therefore thy self, like a good and faithful servant of Christ to bear manfully the Cross of thy Lord, who was crucified for thee out of love. Prepare thy self to bear many adversities and divers kinds of troubles in this miserable life: for so it will be with thee, wheresoever thou be, and so surely thou wilt find it, wheresoever thou hide thy self. So it must be, and there is no remedy or means to avoid tribulation and sorrow, but to bear them. Drink of the cup of our Lord heartily, if thou wilt be his friend, and des-

It to have part with him. As for
comforts, leave them to God:
let him do therein as shall best
ease him. Set thou thy self to
suffer tribulations, and account
them the greatest comforts: for
that the sufferings of this life are
not worthy of the glory which is
to come, although thou alone
wouldest suffer them all.

11. When thou shalt come to
this estate, that tribulation shall
be sweet and savoury unto thee
for Christ: then thou maist think
it well with thee, for thou hast
gained a Paradise upon earth. As
long as it is grievous to thee to
suffer, and that thou desirest to
escape it; so long shalt thou be ill at
ease: and the tribulation thou fly-
est will follow thee every where.

12. If thou dost set thy self to
it thou oughtest, to win, to suffer,
and to die to thy self, it will
likely be better with thee, and
thou shalt find peace. Although
thou shouldest have been rapt
even

even unto the third heaven with Paul, thou art not for this secured that thou shalt suffer no adversity. I (saith Jesus) will shew him how great things he must suffer for my name. It remaineth therefore, that thou suffer, if thou wilt love Jesus, and perpetually serve him.

13. O that thou wert worthy to suffer something for the name of Jesus: how great glory would it be unto thee, what joy to all the Saints of God, how great edification also to thy neighbour: For all do commend patience, though few desire to suffer. With great reason thou oughtest to be willing to suffer a little for Christ; since many suffer far greater things for the world.

14. Know for a certain that thou oughtest to lead a dying life. And how much the more every one dyeth to himself, so much the more doth he begin to live to God. No man is fit to attain unto heavenly things, unless he submit himself

If to the bearing of adversities
for Christ. Nothing is more grate-
ful unto God, nothing more whole-
some to thee in this world, than to
suffer willingly for Christ. And if it
be in thy choice, thou shouldest
rather wish to suffer adversities for
Christ, than to enjoy the delight of
any comforts; because hereby
thou shouldest be more like unto
Christ, and more conformable to
the Saints. For our worthiness,
the proficiency of our spiritual
estate consisteth not in many
riches and comforts, but ra-
ther in suffering great afflictions
and tribulation.

5. If there had been any bet-
ter thing, and more profitable to
the health of man than suffering,
Christ would have shewed
by word and example. But he
only exhorteth all the Disciples
that followed him, and all that de-
sire to follow him, to the bearing
of the Cross, and saith, If any will
follow me, let him deny him-
self

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self and take up his Cross, and follow
me. So that when we have read
and searched all, let this be the last
conclusion, That by many tribulati-
ons we must enter into the Kingdom
of God.

THE
THIRD BOOK.
CHAP. I.

*Of the inward speech of Christ unto
a faithful soul.*

I will hear what the Lord God
will speak in me. Blessed is the
soul that heareth the Lord speak-
ing in her, and receiveth from
his mouth the word of comfort.
Blessed are those ears that re-
ceive the sound of the divine
voice, and listen not to the whi-
perings of the world. Bless

deed are those ears that hearken
not to the voice which soundeth
outwardly, but unto the truth
which teacheth inwardly. Blessed
be the eyes that are shut to out-
ward things, but open to those
things that are internal. Blessed
be they that enter into the inward
things, and endeavour to prepare
themselves more and more by
holy exercises to the attaining of
heavenly secrets. Blessed be they
that delight to converse with God,
and rid themselves of all worldly
impediments.

2. Consider these things, my
dear, and shut up the door of thy
usual desires, that thou maist
hear what thy Lord God speaketh
unto thee. Thus saith thy Beloved,
in thy safety, thy peace, and thy
joy; Keep thy self with me, and
thou shalt find peace. Leave all
transitory things, and seek those
that be everlasting. What are all
temporal things, but deceiving
things? and what do all creatures

avail thee, if thou be forsaken by the Creator? Forake therefore all earthly things, and labor to please thy Creator, and be faithful unto him, that thou maist attain unto the true happines.

CHAP. II.

That truth speaketh inwardly without noise of words.

Christian, Speak Lord, for thy servant heareth: I am thy servant, grant me understanding, that I may know thy testimonies. Incline my heart to the words of thy mouth. Let thy speech distill as the dew upon my soul. The children of Israel in times past said unto Moses, *Speak thou unto us, and we will hear thee: Let not the Lord speak unto us, lest we die.* Not so Lord, not so, I beseech thee. But rather with the Prophet Samuel, I humbly and earnestly intreat, *Speak Lord, for thy servant heareth.* Let not Moses speak unto me, nor any of the Prophets, but do thou rather speak, my Lord God,

God, the inspirer and enlightner
of all the Prophets: for thou alone
without them canst perfectly in-
struct me, but they without thee
profit nothing.

2. They indeed may sound forth
words, but they cannot give spirit
life: they speak marvellous well,
but if thou be silent, they inflame
the heart. They may teach the
letter, but thou openest the sense,
they bring forth mysteries, but
thou unlockest the meaning of
hidden things. They declare thy
commandments, but thou helpest
to fulfil them. They shew the
way, but thou givest strength to
walk in it. They work only exte-
rially, but thou instructest and
enlightnest the heart. They water
the outwardly, but thou givest fruit-
fulness. They make a noise with
words, but thou givest understand-
ing to the hearing.

Let not therefore Moses speak
to me, but thou my Lord God,
everlasting Truth; lest I die,

and prove unfruitful, if I be warned outwardly only, and not inflamed within; lest the word heard & not fulfilled, known and not loved, believed and not observed, turn to my condemnation. Speak therefore Lord, for thy servant heareth, for thou hast the words of everlasting life. Speak unto me to the comfort of my soul, and to the amendment of my whole life, and to thy praise and glory, and everlasting honour.

CHAP. III.

That the words of God are to be heard with humility, and that many weigh them not.

CHrist. Son, hear my words, words of greatest sweetness, excelling all the knowledge of the Philosophers and wise men of this world. My words are *spirit and life*, not to be weighed by the understanding of man. They are not to be drawn to vain liking, but to be heard with silence, and to be received with all humility and great affection.

Chri

Christian. And I said, Blessed the man whom thou shalt instruct, O Lord, and shalt teach thy w, that thou maist give him rest from the evil days, and that he be not destroyed upon earth.

3. Christ. I (*saith our Lord*) have taught the Prophets from the beginning, and cease not in these days to speak to every one: but many are hardned and deaf to my speech. The greater number more willingly listen to the world, than to God: and follow oner the desires of the flesh, than the will of God. The world comisseth temporal and small things, and is served with great gerness: I promise most high and eternal things, and the hearts men are nothing moved there-
th. Who is he that serveth and eyeth me with equal care to it with which the World and the rds thereof are served? *Bluff O lon, saith the Sea.* And if thou ask cause, hear wherefore: For a

little Prebend a long journey is undertaken : for everlasting life many will scarce once lift a foot from the ground. A thing of small value is sought after greedily : for a penny sometimes there is foul contention : for a vain thing and slight promise , men cease not to toil day and night.

3. But *alas* for an unchangeable good, for an inestimable reward, for the highest honour and glory without end, they are loth to take the least pains. Blush therefore slothful and complaining Servant, that they are found to be more ready to destruction, than thou to life. They rejoyce more in vanity than thou in the truth. And yet they are sometimes frustrated of their hope : but my promise deceiveth none , nor sendeth him away empty that trusteth in me. I will give that which I have promised, I will fulfil that which I have said ; but to him that remains faithful in my love to the end. I

in the rewarder of all that are
good, and do try my devout ser-
vants with strong trials.

4. Write my words in thy heart,
and think diligently of them: for
they will be very necessary in time
temptation. What thou under-
standest not when thou readest,
thou shalt know in the day of visi-
tion. I am wont to visit my elect
in several ways, to wit, with tem-
ptation, and comfort. And I daily
read two lessons unto them, one
prehending their vices, another
horting them to the increase of
virtues. He that hath my words &
spiseth them, hath within himself
that shall judg him at the last day.

*A prayer to implore the grace of
devotion.*

5. O Lord my God, thou art
me whatsoever is good. Who
am I, that dare speak unto thee? I
thy poorest servant and a most
wretched worm much more poor and
con-

contemprable that I can or dare
expres. Remember yet O Lord,
that I am nothing, have nothing,
and can do nothing. Thou alone art
good, just, and holy : thou canst
do all things, thou doest all things,
thou fillest all things, only the
sinner thou sendest empty away.
Remember thy mercies, and fill
my heart with thy grace, who will
not that thy works be void and in
vain.

6. How can I bear up my self in
this miserable life, unless thou
strengthen me with thy mercy and
grace? Turn not thy face from me!
delay not thy visitation; draw not
away thy comfort, lest my soul be-
come as the thirsty land unto thee.
Lord, teach me to fulfil thy will,
teach me to live worthily, and
humbly in thy sight, for thou art
my wisdom, thou dost truly know
me, and didst know me before
the world was made, and before
I was born in the world.

CHAP. IV.

That we ought to live in truth and
humility before God.

Christ. Son, walk before me in
sincerity and truth, and ever
seek me in simplicity of heart. He
that walketh before me in truth,
shall be defended from evil incur-
sion, and the Truth shall deliver
him from seducers, and from the
detractions of the wicked. If the
Truth shall have made thee free,
thou shalt be truly free, & shalt not
care for the vain speeches of men.

Christian. Lord, it is true. Ac-
cording as thou saidst, so I beseech
thee let it be with me, let thy truth
teach me, and keep me, and bring
me safe to an happy end. Let it
deliver me from all evil affection
and inordinate love; and I shall
walk with thee in great freedom of
heart.

2. *Christ.* I will teach thee
(saith the Truth) those things that
are right and pleasing in my sight.
Think of thy sins with great dis-
pleas

pleasure and grief, and never esteeme thy self any thing for thy good works. Thou art in very deed a sinner, thou art subject to, and encumbered with, many passions. Of thy self thou always tendest to nothing; thou art quickly cast down, quickly overcome, quickly troubled, quickly dissolved. Thou hast nothing wherein thou canst glory, but many things for which thou oughtest to despise thy self; for thou art much weaker than thou art able to comprehend.

3. And therefore let nothing seem much unto thee whatsoever thou doest. Let nothing seem great, nothing precious and wonderful; let nothing seem worthy of estimation, nothing high, nothing truly and commendable to be desired, but that which is everlasting. Let the eternal Truth above all things please thee. Let thy own great unworthiness alwayes displease thee. Fear nothing, blame and flie nothing so much as thy

my vices and sins ; which ought to
displease more than the losses of
any thing whatsoever. Some walk
not sincerely in my sight, but led
by a certain curiosity and pride,
will know my secrets, and under-
stand the high things of God, ne-
glecting themselves and their own
salvation. These oftentimes, for
that I resist them, do fall into great
temptations and sins, for their
pride and curiosity.

4. Fear the judgments of God,
and dread the wrath of the Almighty.
But discuss not the works of the
Almighty. Search thine own iniqui-
ties, in how much thou hast of-
fended, and how much good thou
hast neglected. Some carry their
religion only in books, some in
pictures, some in outward signs
and figures. Some have me in their
mouths, but little in their hearts.
There are others that being illu-
minated in their understandings,
and purged in their affection do
always breath after things eternal,
and

and are unwilling to hear of the things of this world, and do serve the necessities of nature with grief: and these perceive what the Spirit of truth speaketh in them: because it teacheth them to despise earthly, & love heavenly things; to neglect the world, and all the day and night to desire heaven.

CHAP. V.

Of the wonderful effect of divine love.

Christian. I praise thee, O heavenly Father, Father of my Lord Jesus Christ for that thou hast vouchsafed to remember me a poor Creature. O Father of mercies and God of all comfort, thanks be unto thee, who sometimes with thy comfort refreshest me unworthy of all comfort. I ever bless and glorifie thee with thy only begotten Son, and the holy Ghost, for ever and ever. O Lord God, the holy lover of my soul, when thou shalt come into my heart, all that is within me will re-
joyce

oyce. Thou art my glory and the
exultation of my heart. Thou art
my hope and refuge in the day of
my tribulation.

2. But for that I am yet weak in
love, and imperfect in virtue, I
have need therefore to be strength-
ened and comforted by thee: visit
me therefore often, and instruct
me with thy holy disciplin. Deliver
me from evil passions, and heal my
heart of all inordinate affections;
that being cured within and well
purged, I may be made fit to love,
strong to suffer, and constant to
persevere.

3. Love is a great thing, in very
truth a great good; which alone
maketh every thing that is heavy,
light; and beareth equally that
which is unequal. For it carrieth a
burden without a burden, and
maketh every thing that is bitter,
sweet and savoury. The noble
love of Jesus inforceth man to do
great things, and stirreth him up
to desire always what is most per-
fect

fect. Love will be aloft, and not kept down with any base thing. Love will be free and loose from all wordly affection, to the end its inward sight be not prejudiced, that it be not either entangled by any temporal prosperity, or subdued by adversity. Nothing is sweeter than love, nothing stronger, nothing higher, nothing more large, nothing more pleasant, nothing fuller nor better in heaven or in earth : because love is born of God, and cannot rest but in God, above all creatures.

4. He that loveth ; flyeth, runneth, and rejoyceth ; he is free and not held in. He giveth all for all, and hath all in all, for that he resteth in one highest above all, from whence all good floweth and proceedeth. He respecteth not the gifts, but turneth himself above all goods unto the giver. Love oftentimes knoweth no measure, but is inflamed above all measure. Love feeleth no burden, weigheth no pains,

pains, desireth above its strength,
complains not of impossibility,
for that it thinketh all things law-
ful and possible. It is therefore
able to undertake all things, and
performeth and bringeth many
things to pass; whereas he that
doth not love, fainteth and lies
down.

5. Love watcheth, and sleeping
sleepeth not: being wearied, is
not tired; straitened, is not pres-
sed; frightened, is not troubled: but
like a lively flame and burning
torch, breaking upwards, and se-
curely passeth through all. If any
one loveth, he knoweth what this
voice cryeth; A loud cry in the
ears of God is the ardent affection
of the soul, which saith, *My God,*
thy love, thou art wholly mine, and
wholly thine.

6. Enlarge me in love, that with
the inward mouth of my heart I
may taste how sweet it is to love,
and to be melted, and swim in thy
love. Let me be possessed by love,
mount-

mounting above my self with excessive fervour and admiration. Let me sing the song of love, let me follow thee on high my beloved; let my soul rejoycing through love, spend it self in thy praise. Let me love thee more than my self, and not my self but for thee, and all in thee that truly love thee, as the law of love commandeth which shineth out from thee.

7. Love is swift, sincere, pious, pleasant and delightful, strong, patient, faithful, prudent, long-suffering, manly, and never seeking it self. For where one seeketh himself, there he falleth from love. Love is circumspect, humble, and upright: not softly, nor light, not attending unto vain things, sober, chaste, constant, quiet, and guarded in all the senses. Love is subject and obedient to Superiours, mean and abject to it self, devout and thankful unto God, trusting and hoping always in him, even then when God imparteth no sweetness
unto

unto it: for without sorrow none liveth in love.

8. He that is not ready to suffer all things, and stand to the will of his beloved, is not worthy to be called a lover. A lover ought to embrace willingly all that is hard and distasteful for his beloved; and not to turn away from him for any contrary accidents.

CHAP. VI.

Of the proof of a true Lover.

Christ. Son, thou art not yet a strong and prudent lover.

Christian. Wherefore Lord? *Christ.*

Because thou givest over for a small adversity, and too greedily seekest comfort. A strong lover standeth firmly in temptations, and giveth not credit to the crafty persuasions of the enemy. As I please him in prosperity, so I am not unpleasant to him in adversity.

2. A prudent lover considereth not so much the gift of his lover, as the love of the giver. He rather

eslec-

esteemeth the good will than the value, and placeth all gifts under his beloved. A noble lover resteth not in the gift, but in me above every gift. All therefore is not lost if sometimes thou hast less taste of me than thou wouldest. That good and sweet affection which thou sometimes feelest, is the effect of present grace, and a certain fore-taste of the heavenly Country; whereon thou maist not rely too much, for it goeth and cometh. But to fight against evil motions of the mind which may happen unto thee, and to despise the suggestions of the devil, is a notable sign of virtue and shall have great reward.

3. Let not therefore strange fancies forced into thee, of any matter whatsoever, trouble thee. Retain a strong purpose & an upright intention to God. Neither is it an illusion that sometimes thou art suddenly rapt on high, and presently returnest again unto the accustomed

customed vanities of thy heart. For thou dost rather unwillingly suffer them, than commit them; and as long as they displease thee, and thou strivest against them, it is a matter of reward, and no loss.

4. Know that thy ancient enemy doth ever strive to hinder thy desire to good, and to divert thee from all religious exercise: to wit, from the devout memory of my passion, from the profitable remembrance of thy sins, from the guard of thine own heart, & from the firm purpose of profiting in virtue. He injecteth many evil thoughts into thy mind, that he may cause a wearisomness and sorrow in thee, to draw thee from prayer and holy reading. Humble confession is displeasing unto him; and if he could, he would cause thee to cease from receiving the sacrament. Trust him not, nor rely for him, although he should set ten snares of deceit to intrap thee. Charge him with it when he suggests

suggesteth evil & unclean thoughts unto thee; Say unto him Away unclean spirit, blush miserable wretch; thou art very unclean that bringest such things unto mine ears. Away from me wicked deceiver, thou shalt have no part in me: but Jesus shall be with me as a strong warrior, and thou shalt stand confounded. I had rather die, and undergoe any torment, than consent unto thee. Hold thy peace and be silent; I will hear thee no more, though thou shouldst work me many troubles. The Lord is my light and my salvation, whom shall I fear? If whole armies should stand together against me, my heart shall not fear. The Lord is my helper and my redeemer.

5. Fight like a good Souldier: and if thou sometimes fall through frailty, take greater strength than before, trusting in my more abundant grace: and take great heed of vain pleasing of thy self

nd of pride. This brings many in-
to errour, and makes them some-
times fall into almost incurable
blindness. Let the fall of the proud
foolishly presuming of themselves
serve thee for a warning, and keep
thee perpetually humble.

CHAP. VII.

*That grace is to be hid under the
veil of humility.*

Christ. Son, it is more profit-
able and safe for thee to hide
the grace of devotion; not to extol
thy self, nor to speak much, nor to
esteem much thereof, but rather
to despise thy self, and fear it, as
given to one unworthy thereof.
His affection is not to be cleaved
into, which may be quickly chan-
ged unto the contrary. Think when
thou art in grace, how miserable &
sorely thou art wont to be without
it. Neither doth therein only
consist, the proficiency of a spiri-
tual life, when thou hast the grace
of comfort; but when thou hum-
bly self denyingly and patiently

sufferest the withdrawing thereof, so that thou be not then less diligent in the exercise of prayer, nor suffer the rest of thy accustomed duties to be neglected; but that thou willingly perform what lieth in thee, according to the best of thy power and understanding: not neglecting thy self wholly for the driness and trouble of mind which thou feelest.

2. There are many that when it succeedeth not well with them, presently they become impatient or slothful. The way of man is not always in his power, but it belongeth to God to give and to comfort when he will, and how much he will, and whom he will; as it shall please him, & no more. Some unadvised persons have overthrowed themselves for the greedy desire *which they had* of the grace of devotion; attempting more than they were able to perform, not weighing the measure of their weakness, but following rather the desire of
themselves

their heart, than the judgment of
reason. And because they presum-
ed on greater matters than was
fitting to God, they quickly lost
his grace. They became needy, and
fell in a dejected estate, that built
themselves nests in heaven: to the
end that being humbled and im-
perished, they might learn not
to fly with their own wings, but to
rest under my wings. They that are
not but novices and unacquainted
in the way of the Lord, unless they
govern themselves by the counsel
of discreet persons, may easily be
deceived and overthrown.

3. And if they will rather follow
their own judgment, than give
credit to others that are experien-
ced, their end will be dangerous, if
they will not be drawn from their
own conceit. Seldom those that
are selfwise suffer themselves hum-
bly to be governed by others. A
little knowledg with humility, and
sound understanding, is better
than great measures of learning

with a vain self-liking. It is better for thee to have little than much of that whereof thou mayest be proud. He doth not discreetly, that wholly giveth himself over to mirth, forgetting his former poverty, and the chaste fear of God, which feareth to lose the grace which he hath obtained. Neither is he virtuously wise, that in time of adversity or any tribulation whatsoever, yeldeth to despairing thoughts, and thinketh and imagineth of me less confidently than he ought.

4. He that will be over secure in time of peace, shall be often found in the time of war too dejected and fearful. If thou couldest always continue humble and lowly within thy self, & order & govern thy spirit well, thou shouldest not so soon fall into danger and offence. It is good counsel, that when fervour of spirit is kindled within thee, thou shouldest think what will become of thee, when that light shall leave

leave thee. And when that doth happen, remember the light may return again, which for thy instruction and my glory I have withdrawn for a time.

5. Such proof is often more profitable, than if thou shouldest always enjoy prosperity according to thy desire. For a mans worthiness is not to be judged by the number of visions and comforts which he hath, or by his knowledge in Scripture, or by his being placed in high degree; but in that he is grounded in true humility, and filled with divine love; if he always purely and entirely seek the honor of God, if he esteem himself nothing, and unfriendly despise himself, and rejoyce more to be despised and humbled by others, than to be honored.

CHAP. VIII.

Of a mean conceit of our selves in the sight of God.

Christian. Shall I speak unto my Lord such I am dust and

ashes? If I esteem better of my self, behold thou standest against me, and my iniquities bear true witness *against me*: neither can I speak against it. But if I abase & esteem nothing of my self, and cast off all self-esteem, and (as I am) account my self to be dust, thy grace will be favourable unto me, and thy light will be near unto my heart; and all self-esteem, how little soever shall be swallowed up in the deep valley of my nothingness, and perish everlastingly. There thou shewest my self unto me, what I am, what I have been, and whether I am come; for I am nothing, and I knew it not. And if I be left to my self, behold I become nothing but mere weakness. But if thou suddenly look upon me, I am presently made strong, and filled with new joy. And it is a great marvel, that I am so suddenly lifted up, and so graciously embraced by thee, that of mine own weight always sink downward.

2. Thy love is cause hereof, free-
ly preventing me, and relieving me
from so many necessities, preserving
me also from grievous dangers, &
delivering me (as I may truly say)
from innumerable evils. For surely
by inordinate loving my self, I lost
my self and by seeking thee alone,
and purely loving thee, I have
found both my self and thee, and
by that love have more deeply
brought my self to nothing. For
that thou, O most sweet Lord,
dealest with me above all desert,
and above all that I dare hope and
request.

3. Blessed be thou my God, for
although I be unworthy of any be-
nefits, yet the nobleness of thy
bounty and thy infinite goodness
ever ceaseth to do good even to
the ungrateful, and to them that
be turned away far from thee.
Turn us unto thee, O Lord, that
we may be thankful, humble, and
holy; for thou art our safety, our
power, and our strength.

CHAP. IX.

That all things are to be referred unto God, as unto the last end.

CHrist. Son, I ought to be thy chiefest and last end, if thou desirest to be truly blessed. With this intention thy affection shall be purified which is oftentimes inclined inordinately to it self and unto creatures. For if in any thing thou seekest thy self, thou presently faintest and driest up within thy self. Refer therefore all things chiefly unto me, for I am he that have given all. Consider every thing as flowing from the highest good; and therefore all things are to be reduced unto me as unto their Original.

2. Out of me, as out of a living fountain, the little and the great, the poor and the rich, do draw the water of life: and they that willingly and freely serve me, shall receive grace for grace. But he that will glory out of me, or be delighted

lighted in any particular good, shall not be grounded in true joy, nor enlarged in his heart, but shall be many wayes encumbred and strained. Thou oughtest therefore to ascribe nothing of good unto thy self, nor attribute goodness unto any man: but give all unto God, without whom man hath nothing. I have bestowed all, and will that all be returned unto me again: and with great strictness I require thanks.

3. This is the truth that putteth to flight vain glory. And if heavenly grace and true love enter in, there shall be no envy nor straitness of heart, neither shall there be any place for self-love. For divine love overcometh all, and enlargeth all the powers of the soul. If thou beest truly wise, in me alone thou wilt rejoyce, in me alone thou wilt hope: For none is good, but God alone, who is to be praised above all things, and to be blessed in all.

CHAP. X.

That the world being despised, it is a
sweet thing to serve God.

Christen. Now I will speak a-
gain, O Lord, and will not be
silent, I will say in the ears of my
God, my Lord, and my King that
is on high, Psal. 31. *O how great is
the abundance of thy goodness O Lord
which thou hast laid up for those that
fear thee? But what art thou to
them that love thee? What to them
that serve thee with their whole
heart? Truly unspeakable is the
sweetness of contemplating thee,
which thou bestowest on them that
love thee. In this chiefly thou hast
shewed me the sweetness of thy
love: for that when I was not, thou
madest me; and when I went a-
stray far off from thee, thou
broughtest me back again, that I
might serve thee, and hast com-
manded me to love thee.*

2. O fountain of everlasting
love what shall I say of thee? How
can

can I forget thee, that hast vouchsafed to remember me, even when I wasted away, and perished? Thou hast shewed mercy to thy servant beyond all my expectation: and hast exhibited thy favour & friendship beyond all merit. What shall I return unto thee for this grace? For it is not granted to every one to forsake all things, to renounce the world, and to undertake a life of religious retiredness. It is much that I should serve thee, whom all creatures are bound to serve. It ought not to seem much unto me to serve thee: but this rather seemeth much and marvellous unto me that thou vouchsafest to receive into thy service one so poor and unworthy, and to joyn him with thy beloved servants.

3. Behold, all is thine which I have, and whereby I serve thee. And yet contrarywise thou rather servest me than I thee. Behold, heaven and earth, which thou hast created for the service of man are ready

ready at hand, and do daily perform whatsoever thou dost command; and this is little: yea, thou hast also appointed the Angels to the service of man. But that which excelleth all this, is, that thou thyself hast vouchsafed to serve man, and hast promised to give thyself unto him.

4. What shall I give thee for all these thousands of benefits? I would I could serve thee all the days of my life. I would I were able at least for one day, to do thee some worthy service! Thou art truly worthy of all service, of all honor, and everlasting praise. Thou art truly my Lord, and I thy poor servant, that am bound to serve thee with all my might, neither ought I ever to be weary of praising thee. And this I wish to do, this I desire: and whatsoever is wanting unto me, vouchsafe I beseech thee to supply.

5. It is a great honor, a great glory to serve thee, and despise all things

things for thee. For great grace shall be given to them that shall willingly subject themselves to thy most holy service. They shall receive the most sweet comfort of the holy Ghost, that for thy love shall renounce all carnal delights, they shall attain great freedom of mind, that for thy names sake shall enter into the narrow way, and shall have left off all worldly care.

6. O sweet and delightful service of God, by which man is truly made free and holy! O sacred state of religious employment, which maketh man equal to Angels, pleasing to God, terrible to devils, grateful and of great esteem to all the faithful! O service to be embraced and always wished for, by which we obtain the greatest good, and attain to that joy which never shall have end!

CHAP. XI.

That the desires of our heart are to be examined and moderated.

Christ. Son, thou oughtest to learn many things more, which thou hast not well learned.

Christian. What are those Lord?

Christ. That thou frame thy desires wholly according to my pleasure; and be not a lover of thy self, but an affectionate follower of my will. Thy desires oftentimes enflame thee, and drive thee forwards with violence; but consider whether thou art moved rather for my honor, than for thine own profit. If I be the cause, thou wilt be well content with whatsoever I shall ordain; but if there lurk in thee any self-seeking, behold this is it that hindereth thee and weigheth thee down.

2. Beware therefore thou lean not too much upon thy own preconceived desire, without asking my counsel, lest perhaps afterwards

it

it repent thee, and thou begin now to dislike that which before did please thee, & which thou earnestly desirest as the best. For every affection that seemeth good is not presently to be followed: nor every contrary affection at the first to be avoided. It is expedient sometimes to use a restraint even in good desires and endeavours, lest by importunity thou incurr distraction of mind, and by thy want of self-government beget a scandal unto others; or being gainsaid by others thou be suddenly troubled and fall.

3. Yet sometimes thou oughtest to use violence, and resist manfully thy sensual appetites, and respect not what the flesh would, or would not; but rather to labour that even perforce it be subject to the spirit. And it is to be chastised so long, and to be forced under servitude, until it readily obey in all things, and learn to be content with a little, and to be pleased with plain things, and not to mur-
mure

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more against my inconvenience.

CHAP. XII.

*Of patience, and of striving against
concupiscence.*

Christian. Lord God, I per-
ceive patience is very ne-
cessary unto me, for that many ad-
versities do happen in this life. For
how soever I shall dispose of my
peace, my life can not be without
war and affliction.

Christ. So it is Son. And my
will is not that thou seek after that
peace which is void of temptations,
or that which feeleth no contrarie-
ty; but then think that thou hast
found peace, when thou art exer-
cised with sundry tribulations, and
tried in many adversities.

2. If thou say, that thou art not
able to suffer much, how then wilt
thou endure the fire hereafter? of
two evils the less is always to be
chosen. That thou maist therefore
avoid everlasting punishment in
the next world, endeavour to suffer
patiently for God the present evils

of

of this. Dost thou think that the men of this world suffer little or nothing? Look into the life even of them that live in greatest delicacies, and thou shalt find it otherwise. But thou wilt say, They have many delights, and follow their own wills, and therefore they make small account of their tribulations: Be it so, that they have whatsoever they will; but how long dost thou think it will last?

3. Behold, the wealthy of this world vanish away like smoke, and there shall be no memory of their joys past. Yea, even while they live also, they rest not in them without bitterness, irksomeness and fear. For the self same thing in which they take their delight, is oftentimes unto them the cause of sorrow. They have their desert, who for that they inordinately seek and follow delights, they do not enjoy them but with shame and sorrow.

4. O how short and false, how inor-

inordinate and filthy are all those pleasures! Yet so drunken & blind are men that they understand it not: but like dumb beasts, for a little pleasure of a corruptible life, they incurr the *Eternal* death of their soul. Do not thou therefore my Son, go after thy lusts, but forsake thine own will, *Psal. 37. Delight in the Lord, and he will give thee the desires of thy heart.*

5. For if thou desire true delight, and to be more plentifully comforted by me, behold, in the contempt of all worldly things, and in the cutting off all base delights shall be thy blessing, and abundant comforts shall be given thee. And how much the more thou withdrawest thy self from all comfort of creatures, so much the sweeter and more powerful consolations shalt thou find in me. But at first thou canst not attain unto them without some sorrow, nor without a laborious conflict. Thy old custome will make resistance, and

and thou must overcome it with another custom that is better. Thy flesh will murmur; but thou must bridle it with fervour of spirit. The old serpent will sting and trouble thee; but by prayer he shall be put to flight, and by profitable industry thou shalt stop the way against him.

CHAP. XIII.

Of the humble obedience of a subject, according to the example of Christ.

Christ. Son, he that endeavourth to withdraw himself from obedience, withdraweth himself from grace. And he that seeketh things private, shall lose the publick. He that doth not willingly and freely submit himself to his Superiour, it is a sign that his flesh is not as yet perfectly obedient unto him, but oftentimes kicketh, and murmureth against him. Learn therefore readily to submit thy self to thy superiour, if thou desirest to subdue thine own flesh. For the

out-

outward enemy is sooner overcome, if the inward man be not waited. There is no worse enemy, nor more troublesome to the soul, than thou art unto thy self, not agreeing well with the spirit. Thou must of necessity have a true contempt of thy self, if thou wilt prevail against flesh and blood.

2. Because thou lovest thy self as yet too inordinately, therefore thou art afraid to resign thy self wholly to the will of others. But what great matter is it, if thou, that art dust & nothing, submit thy self to a man for God, when I the Almighty and highest Sovereign who created all things of nothing humbly submitted my self unto man for thee? I became the most humble & subject of all men, that thou mightst overcome thy pride with my humility. Learn to obey thou that art dust. Learn to humble thy self thou earth & clay, and put thy self under the feet of all men. Learn to break thine own will, and to yield

yield thy self to all Subjection.

3. Be vehement against thy self, and suffer not pride to live in thee: but so humble and submit thy self to all, that every one may go over thee, and tread thee as dirt of the streets under their feet. Vain man, what canst thou complain of? what canst thou answer, foul sinner, to them that reprove thee, who hast so often offended God, and so many times deserved hell? But mine eye hath spared thee, because thy soul was precious in my sight; that thou mightest know my love, and alwaies remain thankful for my benefits; and that thou mightest continually give thy self to true subjection and humility, and mightest bear patiently the contempt of thy self.

CHAP. XIV.

Of the secret judgments of God to be considered, lest we be exalted in our good deeds.

Christian Thou thunderest forth thy judgments over me,

O Lord, and shakest all my bones with fear and trembling, and my soul is fore afraid. I stand astonished, when I consider that the heavens are not pure in thy sight. If thou hast found wickedness in Angels, and hast not pardoned them, what shall become of me? Stars fell from heaven, and what do I presume that am dust? They whole works seemed commendable, fell into the lowest misery: and I have seen them, that did eat the bread of Angels, to be delighted with the husks of swine.

2. There is therefore no sanctity, if thou, O Lord, withdrawest thy hand. No wisdom availeth, if thou cease to govern. No strength helpeth, if thou leave to defend. No chastity is secure, if thou dost not protect it. No custody of our own profitable, if thy sacred watchfulness be not present. For, if we be left of thee, we sink and perish: but if thou vouchsafest to visit us, we are raised up and live. We are
in-

inconstant; but by thee we are established: we wax cold, but by thee we are enflamed.

3. O how meanly and humbly ought I to think of my self! how little, yea nothing ought I to esteem it, if I seem to have any good! O Lord, with what profound humility ought I to submit my self to thy bottomless judgments: where I find my self to be nothing else, but nothing, and nothing! O unmeasurable weight! O sea that can never be passed over, where I find my self only and wholly nothing! Where then is the lurking hole of glory? Where is the confidence conceived of virtue? All vain glorying is swallowed up in the deep of thy judgments over me.

4. What is all flesh in thy sight? Shall the clay glory against him that frameth it? How can he be lifted up with vain words, whose heart is truly subject to God? All the world cannot lift him up, whom the Truth hath subjected unto

unto it self? neither shall he be moved with the tongues of all his praisers, that hath setled his whole hope in God. For as for them that speak, behold, they all are nothing: they shal pass away with the sound of their words: but the truth of the Lord remaineth for ever.

CHAP. XV.

How we are to stand affected, and what we are to say, in every thing which we desire.

Christ. Son, say thus in every thing, Lord, if it be pleasing unto thee, let this be done in this sort; Lord, if it be to thy honor, let this be done in thy name, Lord, if thou seest it expedient for me, & allowest it to be profitable, then grant unto me, that I may use this unto thine honor. But if thou knowest it will be hurtful unto me, and not profitable to the health of my soul, take away this desire from me. For every desire proceedeth not from the holy Ghost, though it seems unto man right & good,

good. It is hard to judge rightly whether a good Spirit or the contrary drive thee to desire this or that; or whether also by thine own Spirit thou be moved thereunto. Many are deceived in the end, who at the first seemed to be led by a good Spirit.

2. Always therefore, whatsoever occurreth unto thy mind to be desired, let it be desired and prayed for in the fear of God & with humility of heart: and above all thou oughtest to commit the whole unto me with resignation of thy self, and thou oughtest to say, Lord thou knowest what is best, let this or that be done as thou pleasest. Give what thou wilt, and how much thou wilt, and when thou wilt. Deal with me as thou thinkest good, and as best pleaseth thee, and is most for thy honor. Set me where thou wilt, and deal with me in all things according to thy will. I am in thy hand; turn me, and turn me again which way soever thou

thou please. Behold I am thy servant, prepared for all things : for I desire not to live unto my self, but unto thee : and O that I could do it worthily and perfectly !

A Prayer for the fulfilling of the will of God.

3. Grant me thy grace O most gracious Jesus, that it may be with me, and labor with me, and persevere with me until the end. Grant me always to desire and will that which is most acceptable unto thee, and best pleaseth thee. Let thy will be mine, and let mine will ever follow thine, and agree perfectly with it. Let my will and mine be all one with thine, and I will not will or nill any thing else but what thou wilt or nillest.

4. Grant, that I may die to all things that are in the world, and love to be contemned for thy sake, and not to be known in this world. Grant that above all things that can be desired, I may rest in thee, and may quiet my heart in thee.

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Thou art the true peace of the heart, thou art the only rest; out of thee all things are troublesome and unquiet. In this very peace, that is, in thee, the one chiefest eternal Good, I will sleep and rest. Amen.

CHAP. XVI.

That true comfort is to be sought in God alone.

WHatsoever I can desire or imagine for my comfort, I seek not for it here, but hereafter. For if I should alone have all the comforts of the world, and might enjoy all the delights thereof, it is certain that they could not long endure. Wherefore my soul, thou must not be fully comforted, nor have perfect delight but in God, the comforter of the poor, and the helper of the humble. Expect a while, O my soul, expect the divine promise and thou shalt have abundance of all good things in heaven. If thou desire inordinately the things that are present, thou shalt

lose the celestial and eternal. Use temporal things, and desire eternal. Thou canst not be filled with any temporal goods, because thou art not created to enjoy them.

2. Although thou shouldst enjoy all created good, yet couldst thou not be happy thereby nor blessed; but in God, that hath created all things, thy whole beatitude and happiness consisteth; such as is seen, and commended in the foolish lovers of the world, and such as the good and faithful servants of Christ expect, and the spiritual and pure in heart, whose conversation is in heaven, sometimes have a foretaste of. Vain and short is all humane comfort. Blessed and true is the comfort which is received inwardly from Truth. A Religious man everywhere carrieth with him Jesus his comforter, and saith unto him, present with me Lord Jesus in every place and time. Let this be thy comfort, to be willing to want

humane comfort. And if thy comfort be wanting, let thy will and fast proving of me be unto me as the greatest comfort: for thou wilt not be angry always, neither wilt thou threaten for ever.

CHAP. XVII.

That all our care is to be placed in God.

Christ. Son, suffer me to do with thee what I please. I know what is expedient for thee. Thou thinkest as man; thou judgest in many things as humane affection perswadeth thee.

Christian Lord, what thou sayest is true. Thy care for me is greater than all the care that I can take for my self. For he standeth very utteringly, that casteth not his whole care upon thee. Lord so that my will may remain right and firm towards thee, do with me whatsoever it shall please thee. For it cannot be but good whatsoever thou doest with me.

2. If it be thy will I should be in darkness, be thou blessed: and if it be thy will I should be in light, be thou again blessed. If thou vouchsafest to comfort me, be thou blessed: and if thou wilt afflict me, be thou ever equally blessed.

Christ. Son, Thus thou oughtest to be minded, if thou wilt walk with me. Thou must be as ready to suffer, as to rejoyce. Thou oughtest to be as willing to be poor and needy, as full and rich.

3. *Christian.* Lord, I will willingly suffer for thee, whatsoever thy pleasure is shall befall me. I will receive indifferently from thy hand good and evil, sweet and sorrow, delightful and sorrowful, and give thee thanks for all that befall thee. Keep me from sin, and I will neither fear death nor hell: so as thou dost not ever cast me from thee, nor blot me out of the book of life, when tribulation soever befall me shall not hurt me.

CHAP. XVIII.

*That temporal miseries after the
example of Christ, must be
born patiently.*

Christ. Son, I descended from
Heaven for thy Salvation &
took upon me thy miseries, my
own love and not any necessity
drawing me thereunto; that thou
mightest learn patience, and not
grudgingly bear temporal mis-
eries. For from the hour of my
birth, until my death on the cross,
was not without suffering of
grief. I suffered great want of
temporal things: I often heard
many complaints against me: I
more patiently shame and reproa-
ches: for benefits I received in-
gratitude: for miracles, blasphe-
nies: for heavenly doctrine, re-
prehensions.

2. *Christian.* Lord, for that
thou wert patient in thy life-time,
highly fulfilling herein the com-

mandment of thy Father, it is
reason that I a miserable sinner
should shew my self patient accord-
ing to thy will, and for my soules
welfare bear the burden of this
corruptible life as long as thou
wilt. For although this present life
be burdensome, yet notwithstanding
it is now by thy grace made
very gainful; and by thy example
and the footsteps of thy Saints
more plain and tolerable to the
weak. Yea, much more comfort-
able also than it was in times past.
In the old Law, when the gate of
heaven remained shut, and the
way also to heaven seemed darker
when so few took care to see
after thy Kingdom. Neither then
also that then were just and such
as should be saved, could enter in
to the heavenly Kingdom, before
the satisfaction of thy holy passion
and death.

3. O how many and great
thanks am I bound to render un-
to thee, that thou hast vouchsafed

thee.

shew unto me and to all the faithful a direct and sure way to thy everlasting Kingdom! For thy life is our way, and by holy patience we go unto thee that art our Crown. If thou hadst not gone before us and taught us, who would have taken care to follow? Alas! how many would stay behind and remain far off, if they beheld not thy noble example! Behold we are yet cold, although we have heard of so many of thy wonders, and thy heavenly documents: what would become of us, if we had not so great a light given us to follow thee?

CHAP. XIX.

Of suffering of injuries: and who is proved to be truly patient.

Christ. What is it thou sayest, Son? Cease to complain, considering my passion, and that of my other Saints. Thou hast not

yet made resistance unto blood.
It is but little thou sufferest, in
comparison of them that have suf-
fered so much, were so strongly
tempered, so grievously afflicted, so
many ways tried and exercised.
Thou oughtest therefore to call to
mind the more heavy sufferings of
others, that thou maiest the easi-
er bear the little adversities which
thou sufferest. And if they seem
not little unto thee, beware lest
thy impatience be cause thereof.
Yet whether they be little or
great, endeavour to bear all pati-
ently.

2. How much the better thou
disposest thy self to suffering, so
much the more wisely thou doest
and so much the greater reward
shalt thou receive: thou shalt
more easily also endure it, if brought
in mind and by exercise thou art
well prepared thereunto. Do not
say, I cannot suffer these things at
the hands of such a person, nor
such things are not to be suffered.

by me; for he hath done me great wrong, and upbraided me with those things which I never thought of: but of another I will willingly suffer, and as I shall see cause. Such a thought is foolish; it considereth not the virtue of patience, nor by whom it shall be crowned; but rather weigheth the persons, and the injuries offered.

3. He is not truly patient, that will not suffer but as much as he thinketh good, and by whom he listeth. But the true patient man mindeth not by whom he is exercised, whether by his Superiours, or some of his equals, or by his inferiours: whether by a good and holy man, or by a perverse and unworthy person. But indifferently from all creatures, how much soever, or how often soever any adversity befalleth him, he taketh all this thankfully as from the hands of God, and esteemeth it a great gain: for that nothing before God, how little soever, so it be suffered
for

for God, shall pass without its reward.

4. Be thou therefore always prepared for the fight, if thou wilt have the victory. Without a combat thou canst not attain unto the crown of patience. If thou wilt not suffer, thou refusest to be crowned. But if thou desirest to be crowned, fight manfully, and endure patiently. Without labour there is no coming to rest, no without fighting can the victory be obtained.

Christian. Lord, let that be made possible to me by thy grace which seemeth impossible to me by nature. Thou knowest that I can suffer but little, and that I am quickly dismayed, when a small adversity ariseth. Let every exercise of tribulation be made amiable unto me, and be welcom for thy name; for to suffer and to be troubled for thy sake, is very profitable for my soul.

CHAP. XX.

*Of the acknowledging of our own
infirmities: and of the mi-
series of this life.*

Christian. I will confess against
me my unrighteousness, I will
confess unto thee, O Lord, my in-
firmities. Oftentimes it is a small
matter that dejecteth and grieueth
me. I purpose to act with courage,
but when a small temptation
cometh, it bringeth me into very
narrow straits. It is sometimes a
very trifle, from whence great
temptations do proceed. And
whilest I think my self somewhat
safe, when I least expect it I find
my self sometimes overcome with
a small blast.

2. Behold, therefore, Lord, my
lowness and frailty every way
known unto thee. Have mercy on
me and deliver me out of the
mire that I stick not fast therein,
and

and that I may not for ever remain dejected. This is that which oftentimes strikes me at the very heart, and confounds me in thy sight, for that I am so subject to fall, and weak in resisting of my passions. And although I do not altogether consent, yet their continual assaults are troublesome and grievous unto me: and it is a very irksome thing to live thus daily in conflict. Hereby my infirmity is made known unto me, for that wicked fancies do always much more easily invade than forsake me.

3. O mighty God of Israel, the zealous lover of faithful souls, let it please thee to consider the labour and sorrow of thy servant, & assist him in all whatsoever he undertaketh. Strengthen me with heavenly strength, lest the old man, the miserable flesh, not fully as yet subject to the spirit, prevail and get the upper hand; against which I ought to fight as long as I breathe in this miserable life. Alas, what

kind of life is this, where tribulation and miseries are never wanting ! where all is full of snares, and enemies ! for when one tribulation or temptation goeth away, another cometh ; yea and during the first conflict also, many others come unlooked for one after another.

4. And how can a life be loved that hath so many embitterments, & is subject to so many calamities, & miseries ? How is it called a life that begetteth so many deaths and plagues ? And yet it is loved, and many seek to delight themselves therein. The world is oftentimes blamed that it is deceitful and vain, and yet it is not easily forsaken, because the desires of the flesh bear so great a sway.

Some things draw us to love it, others to condemn it. To the love of the world, the lust of the flesh, the lust of the eyes, & the pride of life to draw us : but the pains and miseries that do justly follow them cause a hatred and loathsomeness thereof.

5. But

3. But alas ! vile pleasure overcometh the mind which is addicted to the world; and she esteemeth it a delight to be even under thorns, because she hath neither seen nor tasted the sweetness of God, and the inward pleasantness of vertue. But they that perfectly contemn the world, & endeavour to live to God under holy disciplin, these are not ignorant of the divine sweetness promised to the true forsaker of the world, & do more clearly see how grievously the world erreth, and how it is many ways deceived.

CHAP. XXI.

*That we are to rest in God above
his gifts, and benefits.*

Christian. Above all things, and in all things, O my soul, thou shalt ever rest in the Lord, for he is the everlasting rest of the Saints. Grant me, O most sweet and loving Jesus, to rest in thee above all creatures, above all
health

health and beauty, above all glory and honor, above all power and dignity, above all knowledg and subtilty, above all riches and arts, above all joy and gladness, above all fame & praise, above all sweetness and comfort, above all hope and promise, above all desert and desire, above all gifts and presents that thou canst give & impart unto us, above all mirth and jubilee that the mind of man can receive and feel; lastly, above Angels and Archangels and above all the heavenly host, above all visible and invisible things, and above all that thou art not, O my God.

2. For that thou, my Lord God, art best of all: thou alone art most high, thou alone most powerful, thou alone most full and sufficient, thou alone most sweet and solacing, thou alone most lovely and loving, thou alone most noble and glorious above all things, in whom all good things together both perfectly are, and ever have been,

been, and shall be: and therefore it is too little and not sufficient, whatsoever thou bestowest on me besides thy self, or revealest unto me of thy self, or promisest, whilest thou art not seen, and not fully obtained: for surely my heart cannot truly rest nor be fully contented, unless it rest in thee, and surmount all gifts and creatures whatsoever.

3. O my most beloved Bridegroom Jesus Christ, the most pure lover, the governour of all creatures; O that I had the wings of true liberty that I might flie and rest in thee! O when shall it be fully granted me to consider in quietness of mind and see how sweet thou art, my Lord God! When shall I fully gather up myself into thee, that by reason of my love to thee I may not feel my self, but thee alone, above all sense and feeling, in a manner not known unto every one! but now I oftentimes sigh, and bear my infelicity
with

with grief, for that many evils occur in this vale of miseries, which do often trouble, grieve, and overcloud me; often hinder and distract me, allure and intangle me, for that I can have no free access unto thee, nor enjoy thy sweet embracings wherewith thou ever favour-est the blessed Spirits. O let my sighs and manifold desolations on earth affect thee.

4. O Jesus, the brightness of eternal glory, and comfort of the pilgrime soul, with thee is my tongue without voice, and my very silence speaketh unto thee. How long doth my Lord delay to come? Let him come unto me his poor servant, and make me glad. Let him put forth his hand and deliver miserable me from all anguish. Come, O come; for without thee I shall have no joyful day nor hour: for thou art my joy, and without thee my table is empty. A wretched creature I am, and in a manner imprisoned and loaden with

with irons, until thou comfortest me with the light of thy presence, and settest me at liberty, and shewest a friendly countenance unto me.

5. Let others seek what they please instead of thee: but for me, nothing else doth nor shall delight me, but thou only my God, my hope, my everlasting salvation. I will not hold my peace, nor cease to pray, until thy grace return again, and thou speak inwardly unto me.

Christ. Behold I am here: behold I come unto thee, because thou hast called upon me. Thy tears and the desire of thy soul, thy humiliation and the contrition of thy heart, have inclined and brought me unto thee.

Christian. And I said, Lord, I have called thee, and have desired to enjoy thee, being ready to refuse all things for thee. For thou first hast stirred me up that I might seek thee. Blessed be thou there-

therefore, O Lord, that hast shewed this goodness to thy servant, according to the multitude of thy mercies.

6. What hath thy servant more to say before thee, but that he do greatly humble himself in thy sight, alwaies mindful of his own iniquity, & vileness? For there is none like unto thee in all whatsoever is wonderful in heaven & earth. Thy works are very good, thy judgments true, and by thy providence all things are governed. Praise therefore and glory be unto thee, O wisdom of the Father: let my mouth, my soul, and all creatures together praise and bless thee.

CHAP. XXII.

Of the remembrance of the manifold benefits of God.

Christian. Open, O Lord, my heart in thy Law, and teach me to walk in thy Commandments. Grant me to understand
stand

stand thy will, and to remember thy benefits as well in general, as in particular, with great reverence and diligent consideration; that henceforward I may be able worthily to give thee thanks. But I know, and confess, that I am not able in the least point to give thee due thanks, for the favours which thou bestowest upon me. I am less than the least of all thy benefits, and when I consider thy noble bounty, the greatness thereof maketh my spirit to faint.

2. All that we have in our souls and body, and whatsoever we possess outwardly or inwardly, naturally or supernaturally, are thy benefits, and do speak thee bountiful, merciful, and good, from whom we have received all good things. Although one have received more, another less; all notwithstanding are thine, and without thee even the least cannot be had. He that hath received greater cannot glory of his own desert, no

extol himself above others, nor insult over the lesser: for he is greater and better that ascribeth least unto himself, and is more humble and religious in rendring thanks. And he that esteemeth himself vilest of small men, and judgeth himself most unworthy, is fittest to receive great blessings.

3. And he that hath received power, ought not to be sorry nor like it grievously, nor envy them that are enriched with greater; but attend rather unto thee, and highly praise thy goodness, for that thou bestowest thy gifts so plentifully, so freely, and so willingly without respect of persons. All things proceed from thee, and therefore in all things thou art to be praised. Thou knowest what is to be given to every one; and why this man hath less, and he more, it is not ours, but thine to judge, who dost exactly know what meet for every one.

4. Wherefore, my Lord God, I
esteem

esteem it as a great mercy, not
have much of that which outwardly
and in the opinion of men, might
seem worthy of glory & applause
so that he who considereth the po-
verty and unworthiness of his per-
son, ought not therefore to con-
ceive grief or sorrow, or to be
therefore troubled, but rather
take great comfort, & to be glad
for that thou O God hast chosen
the poor and humble & the despised
of this world for thy self, & for
thy familiar and domestick atten-
dants. Witnesses are thy Apostles
themselves, whom thou hast made
Princes in all the earth. And yet
they lived without complaint
the world, so humble and simple
without all malice and deceit, though
they also rejoyced to suffer re-
proach for thy name, and what the
world abhorreth, they embraced
with great affection.

5. Nothing therefore ought
to rejoyce him that loveth thee
acknowledgeth thy benefits, as

will in him, and the good pleasure
of thy eternal appointment; where-
with he ought to be so contented
and comforted, that he would as
willingly be the least, as any would
wish to be the greatest, and as
peaceable and contented in the last
as in the first place: and as willing
to be despised and contemned and
to be of no esteem or account, as
to be preferred in honor before all
others and to be greater in the
world. For thy will and the love of
thy glory ought to be preferred be-
fore all things, and to comfort him
more, and please him better, than
all the benefits which either he
hath received or may receive.

CHAP. XXIII.

(four things that bring much peace)

Christ. Son, now I will teach
thee the way of peace, and
of liberty.

Christian. Do Lord, I beseech
thee, as thou saist, for I shall be
glad to hear it.

K

Christ

Christ. Endeavour, my Son, to do rather the will of another, than thine own. Ever choose rather to have less than more. Always seek the lowest place, and to be inferior to every one. With always pray, that the will of God may be wholly fulfilled in thee. Behold such a man entrench into the bound of peace and quietness.

2. *Christian.* Lord, this short speech containeth much perfection. It is little in words, full in sense, and abundant in fruit. For if it could faithfully be kept in me, then should I not so easily be troubled. For as often as I find my self unquiet and afflicted, I find that I have strayed from thy doctrine. But thou that canst do all things, and ever lovest the profit of my soul, increase in me thy grace, that I may fulfil thy word, and work out mine own salvation.

A prayer aginst evil thoughts.

My Lord God, be not far from me; my God, have regard to help me: for sundry thoughts have risen up against me, and great fears, afflicting my soul. How shall I pass through them without hurt? How shall I utterly break them?

Christ. I, saith he, will go before thee, and will humble the great ones of the earth, I will open the doors of the prison, and reveal unto thee hidden secrets.

Christian. Do Lord as thou sayest, and let all my evil thoughts fly from before thy face. This is my hope, my only comfort, to fly into thee in every tribulation, to trust in thee, to call upon thee from my heart, and to expect patiently thy comfort.

A prayer for enlightning of the mind.

4. Enlighten me O good Jesus, with a clear-shining inward light, and drive away all darkness from

the habitation of my heart. Repress my many wandering thoughts and utterly break in pieces the temptations which violently assaile me. Fight strongly for me, and vanquish those evil beaſts, I mean those inticing desires of the flesh that so peace may be obtained, by thy power, and that abundance of thy praise may sound in the holy Court of a pure conscience. Command the winds and tempests : ſit thou unto the Sea, Be ſtill ; and to the north wind, Blow not ; and a great calm ſhall enſue.

5. Send forth thy light and truth, that they may ſhine upon the earth : for I am as the ear without form and void , until thou enlighten me. Pour out thy grace from above, let thy heavenly dew diſtil upon my heart, ſupply fresh ſtreams of grace, to water the face of the earth, that may bring forth good and excellent fruit. Lift up my mind which is preſſed down by the weight

sins. Draw up my whole desire to heavenly things; that having tasted the sweetness of supernal happiness, it may be irksome to me even to think of earthly vanities.

6. Pluck me and deliver me from all the unlasting comfort of creatures; for no created thing can fully comfort and quiet my desire. Joyn me unto thee with an unseparable band of love; for thou even alone dost satisfie him that loveth thee, and without thee all things are vain.

CHAP. XXIV.

Of flying curious inquiry of the Life of others.

CHrist. Son, be not curious, trouble not thy self with idle cares. What is this or that to thee? do thou follow me. For what is it to thee, whether that man be such or no, or whether this man do, or speak this or that? thou shalt not need to answer for
K 3 others,

others, but shalt give account of thy self. Why therefore dost thou trouble thy self? Behold I know every one, and do see all things that are under the Sun, and understand how it is with every one; what he thinks, what he would, and at what his intentions are. All things therefore are to be committed unto me; but thou keep thy self in good peace, and let the unquiet be as unquiet as they will. Whatsoever thou shalt have done, or said, shall be upon themselves, for they cannot deceive me.

2. Be not careful for the shadow of a great name, or for the familiarity of many; nor for the private affection of men: for these things both distract and greatly darken the heart. I would willingly utter my words, and reveal secrets unto thee, if thou didst diligently observe my coming, didst open the door of thy heart unto me. Be careful and watch

pray

prayer, and humble thy self in all things.

CHAP. XXV.

Wherin the firm peace of the heart,
and true spiritual profiting
consisteth?

Christ. Son, I have said, Peace
I leave with you, my peace I
give to you: not as the world giveth,
I unto you. All do desire peace,
but all care not for those things
that appertain unto true peace.
My peace is with the humble and
meek of heart. Thy peace doth
consist in much patience. If thou
wilt hear me and follow my voice,
thou shalt enjoy much peace.

Christian. What then shall I do,
Lord?

Christ. In every thing attend
into thy self what thou doest, and
what thou sayest: and direct thy
whole intention unto this, that
thou shalt please me alone, and
desire or seek nothing besides
me. Of the sayings and doings of
others judge nothing rashly: nei-

ther do thou entangle thy self with things not committed unto thee and doing thus, thou shalt be little or seldom troubled.

2. But never to feel any trouble at all, nor to suffer any grief of heart or body, is not the state of this life, but of everlasting rest. Think not therefore that thou hast found true peace, if thou feel no sorrow; nor that then all is well, if thou have no adversary; nor that all is perfect, if all things be done according to thy desire. Neither do thou then esteem highly of thy self, or account thyself to be specially beloved, if thou be in great devotion and sweetness: for by these things a true lover of virtue is not known, neither doth the profiting and perfection of a man consist in these things.

3. *Christian.* Wherein then Lord *Christ.* In offering thy self with all thy heart unto the will of God, not seeking thine own interest

neither in great nor little, neither
for a time nor for ever, so that
thou keepest one and the same
countenance with thanksgiving,
both in prosperity and in adversi-
ty, weighing all things with an
equal ballance. If thou be of such
courage and so patient in hope,
that when inward comfort is with-
drawn from thee, thou preparest
thy heart to suffer greater things;
and dost not justify thy self, as
though thou oughtest not to suffer
these and so great afflictions, but
justifiest me in whatsoever I ap-
point, and praisest my holy name:
then thou walkest in the true and
right way of peace; and thou shalt
have undoubted hope to see my
face again with great joy. And if
thou attain to the full contempt of
thy self; then shalt thou enjoy as
great abundance of peace, as this
thy state of lojourning in this
world is capable of.

CHAP. XXVI.

*Of the excellency of a free mind
which humble Prayer sooner
gaineth than Reading.*

Christian. Lord, it is the wo
of a perfect man, never
slack his mind from the attent
thought of heavenly things, and
it were to pass without care
mongst many cares; not like a d
fluggard; but by the priviledge of
free mind, adhering to no creatu
with inordinate affection.

2. I beseech thee, my most gr
cious God, preserve me from
cares of this life, lest I should
too much intangled thereby :
for the many necessities of
body, lest I should be caught
pleasure : And from whatsoever
an obstacle to the soul, lest bro
with troubles I should be ov
thrown. I say not from th
things that worldly vanity
greatly desireth : but from th
miseries, that as punishments :

as the common curse of mortality,
do weigh down and hinder the soul
of thy servant, that it cannot enter
into freedom of spirit, as often as
it would.

3. O my God, the ineffable
sweetness, embitter unto me all
carnal comfort, which may draw
me away from the love of eternal
things, and may wickedly allure
me to it self by the beholding of
some present delightful good.
Let me not be overcome, O Lord,
let me not be overcome by flesh
and blood. Let not the world and
the short glory thereof deceive
me. Let not the Devil and his sub-
til fraud supplant me. Give me
strength to resist, patience to suf-
fer, and constancy to persevere.
Give me instead of all the com-
forts of the world, the most sweet
unction of thy Spirit, and in lieu
of carnal love pour into my soul
the love of thy name.

4. Behold, meat, drink, clothes,
& other necessities for the main-
tenance

tenance of the body, are burden
 some unto a fervent spirit. Gra
 me to use such refreshments mo
 derately, and not to be intangle
 with an over great desire of them
 It is not lawful to cast away a
 things, for that nature is to be su
 stained: but to desire superfluitie
 and those things that are rather
 pleasurable, thy holy law forbid
 derh: for otherwise the flesh woul
 rebel against the spirit. Herein,
 beseech thee, let thy hand gover
 me, and teach me, that I may no
 exceed.

CHAP. XXVII.

*That private love most bindereth
 from the chiefest Good.*

Chrift. Son, thou oughtest
 give all for all, and to retai
 nothing of thy self. Know, that th
 love of thy self doth hurt the
 more than any thing in the worl
 According to the love & affectio
 thou bearest them, so doth ever
 thing cleave unto thee more
 less. If thy love be pure, simple, an

we

well ordered, thou shalt be free from the bondage of things. Covet not that which thou mayest not have. Be not willing to have that which may hinder thee and deprive thee of inward liberty. It is strange that thou committest not thy self wholly unto me, from the bottom of thy heart, with all things that thou canst desire or have.

2. Why dost thou consume thy self with vain grief? Why art thou tired with needless cares? Stand to my good will, and thou shalt suffer no detriment at all. If thou seekest this or that, & wouldest be here or there, to enjoy thine own commodity and pleasure; thou shalt never be at quiet, nor free from trouble of mind: for in every thing somewhat will be wanting, and in every place there will be some that will cross thee.

3. Not every external thing therefore attained and heaped together helpeth thee, but it rather availeth, if thou despise it, and dost
utterly

utterly root it out from thy heart
 which thou must not understand
 only of thy revenues and wealth
 but of thy seeking after honor al-
 so, and thy desire of vain praise
 all which do pass away with the
 world. The place availeth little
 if the spirit of fervour be wanting
 neither shall that peace which
 sought abroad long continue,
 the state of thy heart be destitute
 of a true foundation: that is, un-
 less thou stand stedfast in me, thou
 mayest change, but not better thy-
 self. For when occasion doth hap-
 pen, thou shalt find not only the
 things which thou soughtest to
 but a great deal more.

*A prayer for purging the heart, and
 obtaining of heavenly wisdom.*

4. *Christian.* Strengthen me
 O God, by the grace of thy
 holy Spirit. Give me to be
 strengthened in my inward man
 and to empty my heart of all un-
 profitable care and anguish; in

to be drawn away with the sundry desires of any thing either mean or precious, but to look upon all things as passing away, and that my self do also pass away together with them, for nothing is permanent under the Sun, where all things are vanity and vexation of spirit. O how wise is he that so considereth them!

5. Grant me, Lord, heavenly wisdom, that I may learn above all things to seek and find thee, above all things to relish thee, and to love thee, and to think of all other things as they are, according to the disposal of thy wisdom. Grant me prudently to avoid him that flatters me, and to suffer patiently him that contradicts me. For it is a great part of wisdom not to be moved with every blast of words; nor to give ear to an ill flattering Syren; for so we shall go on securely in the way which we have begun.

CHAP. XXVIII.

Against the tongues of Slanderers

Chrift. Son, take it not grievously if some think evil of thee, and speak that which thou wouldst not willingly hear. Thou oughtest to judge the worst of thyself, and to think no man weaker than thyself. If thou dost walk spiritually, thou wilt not much esteem of flying words. It is a small wisdom to keep silence in an evil time, and inwardly to run to me, and not to be troubled with the judgment of men.

2. Let not thy peace be in the tongues of men; For whether they interpret well or evil, thou art not therefore another man. Where is true peace, and true glory? Is it not in me? And he that coveteth not to please men, nor feareth to displease them, shall enjoy much peace. From inordinate love and vain fear ariseth all disquietness of heart and distraction of the mind.

C.H.A.

CHAP. XXIX.

*How we ought to call upon God, and
bless him when tribulation
draweth near.*

Christian. Blessed (O Lord)
be thy name for ever ; since
it pleaseth thee that this tem-
ptation and tribulation should
come upon me. I cannot flee it ;
but have need to flee to thee that
thou mayest help me, and turn it
to my good. Lord I am now affli-
cted, and it is not well with me. I
am much troubled with this pre-
sent suffering. And now dear Fa-
ther, what shall I say? I am caught
amidst straits, save me from this
hour. Yet therefore came I into
this hour, that thou mayest be
glorified, when I shall be greatly
humbled, and by thee delivered.
Let it please thee Lord, to deliver
me : for, poor wretch that I am,
what can I do, and whether shall
I go without thee? Grant pati-
ence Lord, even this time also!
Help

Help me my God, and then I will
not fear how grievously soever
be afflicted.

2. And now in these my troubles
what shall I say? Lord, thy will be
done; I have well deserved to be
afflicted & grieved. Surely I ought
to bear it: and O that I could
bear it with patience, until the
tempest be passed over, and it be
come calm! But thy omnipotent
hand is able to take even this tem-
ptation from me, and to assuage
the violence thereof, that I utter-
ly sink not under it, as oftentimes
heretofore thou hast done unto
me, O my God, my mercy. And
how much the more hard it is
unto me, so much the more easie is the
change of the right hand of the most
High.

CHAP. XXX.

*Of craving the divine aid, and con-
fidence of recovering grace.*

Christ. Son, I am the Lord th
giveth strength in the day
of tribulation. Come unto m
when

when it is not well with thee. This is that which most of all hindereth heavenly consolation, that thou art slow in turning thy self unto prayer. For before thou dost earnestly pray unto me, thou seekest in the mean while many comforts, and delightest thy self in outward things. And hence it comes to pass that all doth little profit thee, until thou consider that I am he that deliver those that trust in me, and that out of me there is neither powerful help, nor profitable counsel, nor lasting remedy. But now thou having recovered breath after the tempest, gather strength again in the light of my mercies: for I am at hand, saith the Lord, to repair all, not only entirely, but also abundantly and in a very plentiful measure.

2. Is there any thing hard to me? Or am I like unto him that promises and performeth not? Where is my faith? Be firm and constant. Take courage and be patient;

tient; comfort will come to thee in due time. Wait, wait for me, and I will come and heal thee. It is a temptation that vexeth thee, and a vain fear that affrighteth thee. What else doth the care for future contingencies bring thee, but sorrow upon sorrow? *Sufficient is the day is the evil thereof.* It is a vain and unprofitable thing to be troubled, or to rejoyce for future things, that perhaps will never come to pass.

3. But it is incident to man, to be deluded with such imaginations: and a sign of a weak mind, to be so easily drawn away by the suggestion of the enemy. For he careth not so he delude and deceive thee, whether it be true or false which he proposeth: whether he overthrow thee with the love of present, or the fear of future things. Let not therefore thy heart be troubled, neither let it fear. Believe in me, and put thy trust in my mercy. When thou thinkest

thy self furthest off from me, oftentimes I am nearest unto thee, when thou judgest that almost all is lost, then oftentimes the great advantage of gaining is at hand. It is not lost when any thing falleth out contrary. Thou must not judge according to that which thou seest for the present: nor so take, or give thy self over to, any grief from whence soever it cometh, as though all hope of delivery were quite gone.

Think not thy self wholly distressed, although for a time I have afflicted thee some tribulation, or wither away thy desired comfort: for this is the way to the Kingdom of Heaven. And without doubt it is more expedient for thee and the rest of my Servants, that ye be exercised with adversities, than that ye should have all things according to your desires. I know the secret thoughts of thy heart, and that it is very expedient for thy welfare, that thou be left sometimes

times without taste of spirit
sweetness, and in a dry condition, I
perhaps thou shouldest be puff
up with thy prosperous estate; a
shouldest please thy self in that
which thou art not. That which
I have given I can take away; and
restore it again when I please.

5. When I give it, it is mine;
when I withdraw it, I take not a
thing that is thine; for mine is
very good and every perfect gift.
If I send thee affliction, or
Cross whatsoever, repine not;
nor let thy heart fail thee: I
quickly succour thee; and turn
thy heaviness into joy. Neverthe-
less I am righteous, and great
to be praised when I deal
with thee.

6. If thou be wise, and confi-
rest this rightly, thou wilt ne-
mourn so dejectedly for any adv-
sity that befallerh thee, but rat-
rejoice and give thanks, yea,
count this thy only joy that as
Along thee with sorrows, I do

re thee. *As my Father hath loved me, I also love you,* said I unto beloved Disciples; whom certainly I sent not out to temporal, but to great conflicts: not honors, but to contempts: not idleness, but to labors: not to, but to bring forth much fruit with patience. My Son, remember these words.

CHAP. XXXI.

Of the contempt of all creatures, to find out the Creator.

Christian. Lord, I stand in need of yet greater grace, that I may reach to that pitch, as that nor man nor any creature may be a let unto me. For as long as any thing detains me, I cannot freely take my flight unto thee. He desired to fly freely that said, *Who will give me wings like a dove and I will fly and be at rest?* What thing more quiet than the single eye? And what more free, than he

he that desireth nothing upon earth? Man ought therefore to prevaile over all creatures, and perfectly forsake himself, and to remain in excess of mind, and to see thou the Creator of all things, haue nothing amongst creatures. He is united unto thee. And unless a man be freed from the affection of creatures, he cannot with freedom of mind attend unto divine things. And for this cause there are so few contemplative men to be found, for that few can wholly withdraw themselves from things created and perishing.

2. But to do this there is need of much grace which may raise up the soul, and enravish it above itself. And unless a man be raised up in spirit, and freed from creatures, and wholly united unto God; whatsoever he knoweth, and whatsoever he hath, is of little account. A long while shall be little, and lye grovelling below that esteemeth any thing great, but

He one only infinite and eternal
 God. For whatsoever is not God,
 nothing, and ought to be ac-
 counted as nothing. There is great
 difference between the wisdom of
 an illuminated and religious man,
 and the knowledge of a learned
 studious Clerk. For more no-
 ble is that learning which floweth
 from above from the divine influ-
 ence, than that which is painfully
 gotten by the wit of man.

3. There are many that desire
 contemplation, but they endea-
 vor not to practise those things that
 are required thereunto. Another
 error let is this, That we rest in
 sense and sensible things, and take
 little care about the perfect mor-
 tification of our selves. I know
 not what it is, nor by what spirit
 we are led, nor what we pretend,
 that seem to be called spiritual,
 as we take so much pains and so
 great care for transitory and low
 things, and scarce or seldom think
 of our own inward concernments.

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with the full recollection of
minds.

4. Alas, presently after a full
recollection, we break out again
and weigh not our words with
ligent examination. We mind
where our affections lie; nor
wail the impurity that is in all
actions. For all flesh had corrupted
his way, and therefore did that
general flood ensue. Sith our inward
affection then is much corrupted
it must needs be that our actions
proceeding thence be corrupted
as a sign of the want of inward
good. From a pure heart proceed
eth the fruit of a good life.

5. We ask how much one has
done; but how virtuously or
generously it was done, is not so
ligerly considered. We inquire
whether he be strong, rich, be-
autiful, handsome, a good writer,
a good singer, or a good laborer,
but how poor he is in spirit, im-
patient and meek, how religious
and spiritual, is seldom spo-

Nature respecteth the outward things of man, Grace turneth it self to the inward. That is often received: This hath her trust in God, to the end she be not deceived.

CHAP. XXXII.

denial of our selves, and forsaking all inordinate desires.

Christ. Son, thou canst not possess perfect liberty, unless thou wholly deny thy self. All men are fettered and in bondage, seek their proper interest wholly, and are lovers of themselves, covetous, curious, wanderers, always seeking pleasure, and not the things of Jesus Christ, but oftentimes devising and framing that which will continue; for all that is not of God, shall perish. Keep this short compleat saying: *Forsake all, thou shalt find all. Leave thy inordinate desires, and thou shalt find all.* Consider this well, and when thou hast fulfilled it, thou shalt stand all.

2. *Christian.* Lord, this is one days work, nor childrens speeche, in this short word all the perfection of religious persons included.

Christ. Son, thou must not back, nor straightways be dejected, when thou hearest of the of the perfect; but rather stirred up to higher things, least in desire sigh after them would it were so well with and thou wert come up to pitch, that thou wert no longer lover of thy self, but didst meerly at my beck, & at his will I have appointed a Father thee: then thou shouldst exceedingly please me, and all thy life w pass away in joy and peace, hast yet many things to for which unless thou wholly up unto me, thou shalt not to that which thou desirest. I sel thee to buy of me gold tried fire, that thou mayest become that is, Heavenly wisdom,

leadeth under foot all base and
earthly things. Set little by earthly
wisdom, and care not fondly to
please others or thy self.

3. I said, that the mean things
must be bought with precious
things, and such as were with men
of great esteem. For the true hea-
venly wisdom seemeth mean and
of small account, and is scarce
thought of by men: For that
esteemeth not highly of it self, nor
seeketh to be magnified upon
earth; many praise it from the
outward, but in their life
they are far from it; yet is it the
precious Pearl which is hidden
from many.

CHAP. XXXIII.

*Of inconstancy of heart, and of direct-
ing our final intentions unto God.*

Christ. Son, trust not to thy
present affection; for it will
quickly be changed into another
thing. As long as thou livest, thou
art subject to mutability, even

against thy will : so that now thou art merry, now sad ; now quiet, now troubled ; now devout, now undevout ; now diligent, now slothful ; now grave, now light. he that is wise and well instructed in the spirit, standeth fast in these mutable things ; not heeding what he feelth in himself, or what way the wind of instability bloweth ; but that the whole intention of his mind may tend to the right and best end. For thus he may continue one, and the self-same, unshaken in the midst of so many various events, directing continually the single eye of his intention unto me.

2. And how much purer the intention is, with so much the more constancy doth he stand through the several kinds of storms. But in many things the purity of a pure intention waxeth diminished, for it quickly looketh on some delightful object that it meeteth withal : And it is rare

find one that is wholly free from all blemish of self-seeking. So the Jews in times past came into *Be-
thany* to *Martha* and *Mary*, not for *Jesus* alone, but to see *Lazarus* also. The eye of our intention therefore is to be purged, that it may be single and right, and to be directed into me, beyond the manifold diversity of all mediums, & whatsoever earthly objects come between.

CHAP. XXXIV.

*That God is sweet, above all things;
and in all things, to him
that loveth.*

Christian. Behold, my God,
and all things. What would
I have more, and what more happy
thing can I desire? O sweet and
very word; but to him that
loveth the Word, not the world,
nor those things that are in the
world, My God, and all things. En-
ough is laid to him, that under-
standeth; and to him that loveth,
it is pleasant to repeat it often. For
when Thou art present, all things
do

do yield delight; but when thou art absent, every thing becomes irksome. Thou givest quiet of heart and much peace, and pleasant. Thou makest us think well of all things, and praise thee in all things: neither can any thing please us without thee: but if it be pleasant and grateful, thy grace must be present, and it must be seasoned with the sweetness of thy wisdom.

2. What is not savory unto him, to whom thou art pleasant? And whom thou delightest? what can be pleasant to him? The wise of this world, and they that relish the things of the flesh, come short of thy wisdom: for the world is much vanity, and the flesh is death. But they follow thee by the contempt of worldly things, and mortification of the flesh, are proved to be wise: For they are changed from vanity to truth, from the flesh to the spirit. These relish God; what good soever is found in c

tures, they wholly refer unto the praise of their Maker. Notwithstanding great, yea, very great is the difference between the sweetness of the Creator, and of the creature, of eternity and of time, of light uncreated, and of light enlightened.

3. O thou Everlasting Light, surpassing all created lights, dart the beams of thy brightness from above, which may pierce all the most inward parts of my heart: Purifie, rejoyce, enlighten and inviven my spirit, with all the powers thereof, that I may cleave unto thee with abundance of joy and triumph. O when will that blessed and desired hour come, that I may be filled with thy presence, & thou mayst be unto me all in all! As long as this is not granted me, I shall not have full joy. Alas! the old man yet liveth in me, he is not wholly crucified, he is not perfectly dead. He doth as yet lust strongly against the spirit, and stirreth up

inward wars, and suffereth not the kingdom of my soul to be in peace.

4. But thou that rulest the power of the Sea, and stillest the rising of the waves thereof, arise and help me: scatter the people that desire war, destroy them in thy might, display thy greatness, and let thy right hand be glorified, for there is no hope nor refuge for me, but in thee my Lord God.

C A H P. XXXV.

That there is no security from temptation in this life.

Christ. Son, there is no security in this life: As long as thou livest, thou shalt always have need of spiritual armor. Thou livest among enemies, and art assailed on the right hand, and on the left. If therefore thou defendest not thy self on every side with the shield of patience, thou canst not be long unwounded. Moreover, thou fix not thy heart on me with a sincere will to suffer all things for me, thou canst not bear the he-

of this battel, nor obtain the triumphant reward of the Saints in bliss. Thou oughtest therefore manfully to go through all, and to use a strong hand against whatsoever withstandeth thee. For to him that overcometh, is manna given; but for the negligent, there remains much misery.

2. If thou seekest rest in this world, how wilt thou then attain to everlasting rest? Dispose not thyself to much ease, but to much patience. Seek true peace, not in earth, but in heaven; not in men, nor in any other creature, but in God alone. Thou oughtest for the love of God, willingly to undergo all things, even labors, griefs, temptations, vexations, anxieties, necessities, infirmities, injuries, distractions, reprehensions, humblings, shame, corrections, and contempts: these help to virtue: these try a Novice of Christ: these make the heavenly Crown. I will give an everlasting reward for a short labor.

bor, and infinite glory for transitory shame.

3. Thinkest thou that thou shalt always have spiritual consolation at will? My Saints had not so, but they had many afflictions, and sundry temptations, & many discouragements: In all which, they did beat up themselves patiently, & trusted rather in God than in themselves, knowing that the sufferings of this time are not condign to the deserving of future glory. Wilt thou have that straightways, which many after many tears and great labors have hardly obtained? Wait upon the Lord, do manfully, be of good courage; do not despair, do not flie, but with constancy expose both body and soul for the glory of God. I will reward thee in most plentiful manner, and I will be with thee in all thy tribulations.

CHAP. XXXVI.

Against the vain judgments of men.

Christ. Son, cast thy heart constantly upon God, far

fear not the judgment of men, when thy conscience giveth testimony of thy piety and innocency. It is a good and happy thing to suffer in such a way: neither will it be burdensome to an humble heart, nor to him that trusteth rather in God than in himself. The most part of men are given to talk much, and therefore little heed is to be given them; neither is it possible to satisfy all. Although *Paul* endeavored to please all in the Lord, and made himself all things unto all, yet with him it was a very small thing that he should be judged of mans judgment.

2. He did for the edification and salvation of others as much as he could, and lay in him; yet could he not hinder, but that he was sometimes judged & despised by others. Therefore he committed all to God, who knew all; and he defended himself with patience and humility against evil tongues, and such as thought vanities and lies,

lies, and spake what they listed :
Yet sometimes notwithstanding
he answered, lest the weak should
be offended by his silence.

3. Who art thou that fearest
mortal man ? To day he is, and
to morrow he is not seen. Fear
God, and thou shalt not need
fear the terrors of men. What
harm can the words or injuries
any do thee ? He rather hurteth
himself than thee ; neither can he
avoid the judgment of God, who
soever he be. Have thou God be-
fore thine eyes, and contend
not with complaining words. And
for the present thou seemest to be
worsted, and to suffer shame with-
out desert ; do not therefore repent,
neither do thou lessen thy crown
by thy impatience, but rather lift
up thy eyes to me in heaven, who
am able to deliver thee from all
shame and wrong, and to render
to every one according to the
works.

C H A P. XXXVII.

Of a full and pure resignation of our selves, for the obtaining freedom of heart.

Christ. Son, forsake thy self, and thou shalt find me. Make no self respecting choice of any thing, appropriate nothing to thy self, & thou shalt ever be a gainer. For greater grace shall be given thee, when thou dost perfectly resign thy self, and not turn back to take thy self again.

Christian. Lord, how often shall I resign my self? and wherein shall I forsake my self?

Christ. Always, and every hour, as well in little things as in great. I do except nothing, but do require that thou be naked and void of all things. Otherwise how canst thou be mine, and I thine, unless both within and without, thou be free from all self will? And how much the sooner thou dost this, so much the better it will be with thee; and

how

how much the more fully and sincerely thou doest it, so much the more shalt thou please me, and I much the more shalt thou gain.

2. Some there are that resign themselves, but with some exception; for they put not their whole trust in God, and therefore they study how to provide for themselves. Some also at the first do offer all, but afterwards being assailed with temptations, do return again to that which they had left, and therefore they go not forward in the way of virtue. These shall not attain to the true liberty of the pure heart, nor to the favor of my sweetest familiarity, unless they first make an entire resignation and a daily oblation of themselves unto me. For without this there neither is nor can be the fruitful union with me.

3. I have often said unto thee, and now again I say the same, For sake thy self, resign thy self, and thou shalt enjoy much inward peace.

peace. Give all for all; seek nothing, require back nothing, abide purely, and with a firm confidence in me, and thou shalt enjoy me; thou shalt be free in heart, and darkness shall not have power over thee. Let this be thy whole endeavor, let this be thy prayer, let this be thy desire, That being stripped of all selfness, thou mayest even nakedly follow naked Jesus; and dying to thy self, mayest live eternally to me. Then shall all vain imaginations, evil perturbations, and superfluous cares flie away; then shall immoderate fear leave thee, and inordinate love shall die.

CHAP. XXXVIII.

Of good Government in outward things, and of recourse to God in dangers.

CHrist. Son, thou oughtest with all diligence to procure, that in every place and action of

ex-

external business, thou be inwardly free and master of thy self, and that all things be under thee, and thou not under them; that thou mayest be lord and master of thy actions, not a servant or a hireling but rather a free-man, and a true Hebrew, passing into the lot and freedom of the sons of God, who standing upon the things that are present, view the things which are eternal; who look on transitory things with the left eye, and with the right do behold the things of Heaven; whom temporal things cannot draw to cleave unto them but they rather draw temporal things to serve them, and to be disposed by them in such a way as they are ordained by God, and appointed by the Creator of all, who hath left nothing in his creature without due order.

2. If thou remain stedfast in all events, and dost not weigh by the outward appearance, nor with a carnal eye, the things which thou
feel

seest and hearest ; but presently
in every affair , dost enter with
Moses into the Tabernacle to ask
counsel of the Lord ; thou shalt
sometimes hear the Divine Ora-
cle , and shalt return instructed
concerning many things, both pre-
sent and to come. For *Moses* had
always recourse to the Tabernacle
for the deciding of doubts and
controversies, and fled to the help
of prayer, for a defence against
the iniquity and dangers of men.
So oughtest thou in like manner to
flee to the closet of thy heart,
earnestly craving the Divine favor.
For the Scripture testifieth, that
therefore was *Joshua* and the
Children of *Israel* deceived by the
Gibeonites, because they asked not
counsel at the mouth of the Lord,
but giving too lightly credit to
their fair words, were deluded
with their counterfeit piety.

CHAP. XXXIX.

*That a man be not over-earnest
in his affairs.*

Christ. Son, always commit thy cause to me, I will dispose well of it in due time: wait for my ordering of it, and thou shalt find it will be for thy good.

Christian. Lord, I do most willingly commit all unto thee, for my care can avail little. O that I cleaved not too much to future events, but offered my self with all readiness of mind to thy good pleasure.

2. *Christ.* Son, oftentimes man doth earnestly labor for that which he desireth, and when he hath gotten it, he beginneth to long of another mind; for mans affections do not long continue fixed on one thing, but do pass from one to another. It is therefore no small thing for a man to forsake himself even in the smallest things.

3. The true spiritual profit

of a man consisteth in the denying of himself: And he that is thus resigned, liveth in great freedom and security. But the old enemy, who always sets himself against all that are good, ceaseth at no time from tempting, but day and night lieth grievously in wait, to cast the unwary, if he can, into the snare of deceit. Therefore, *Watch and pray*, saith our Lord, that ye enter not into temptation.

CHAP. XL.

That man hath no good of himself, nor any thing whereof he can glory.

Christian. Lord, what is man, that thou art mindful of him, or the son of man, that thou visitest him! What hath man deserved, that thou shouldst favor him? Lord, what cause have I to complain, if thou forsake me? Or if thou doest not that which I desire, what can I justly say against it? Surely, this I may truly think

and

and say, Lord, I am nothing, can do nothing, I have nothing that is good of my self; but in all things I am defective, and do even tend to nothing: And unless thou help me, and dost inwardly instruct me, I become altogether cold and am dissolved.

2. But thou, O Lord, art always the same, and indurest forever; always good, just, and holy, doing all things well, justly, and holily, and disposing all things with wisdom. But I that am more ready to go backward than forward do not ever continue in one estate for seven times are passed over me yet doth it soon turn to the better when it so pleaseth thee, and when thou vouchsafest to stretch forth thy helping hand. For thou alone canst help me without the aid of any man, and so strengthen me, that my countenance shall be no more changed, but my heart shall be turned to thee alone, and there shall rest.

3. Where

3. Wherefore if I could once perfectly forsake all humane comfort, either for the attaining of devotion, or for mine own necessity, which inforceth me to seek after thee, (for none else can comfort me) then might I well hope in thy grace, and rejoyce for the gift of new consolation.

4. Thanks be unto thee, from whence all proceedeth, as often as it goeth well with me: But I am mere vanity and nothing in thy sight, an unconstant and weak man. Whereof then can I glory? for what do I desire to be esteemed of? is it not even for nothing? But this is most vain. True, vain glory is an evil plague, and very great vanity; because it draweth man from true glory, and robbeth him of heavenly grace. For whilst a man pleaseth himself, he displeaseth thee; whilst he gathereth after the praise of men, he is deprived of true virtues.

5. But the true glory and holy

re-

rejoycing is for a man to glory
 thee, and not in himself; to
 joyce in thy name, and not in
 own vertue or *strength*, nor to
 light in any creature, but for thee
 Praised be thy name, not mine
 magnified be thy work, not mine
 Let thy holy name be blessed,
 to me let no part of mens praise
 be given. Thou art my glory,
 art the joy of my heart. In thee
 will I glory, and rejoyce all
 day; but as for my self, I will
 glory, but in my infirmities.

6. Let the Jews seek honor
 of another; I will desire this wh
 is from God alone. For all huma
 glory, all temporal honor,
 worldly highnes, compared
 thy eternal glory, is vanity
 folly. O my truth, my mercy,
 God, most blessed Trinity, to th
 alone be praise, honor, pow
 and glory for evermore.

CHAP, XLI.

Of the contempt of all temporal
honors.

Chrift. Son, trouble not thy
self, if thou seest others ho-
nored and advanced, and thy self
contemned and debased. Lift up
thy heart unto me in Heaven, and
the contempt of Men on Earth
shall not grieve thee.

Christian. Lord, we are blind,
and quickly seduced with vanity.
I look well into my self, I can-
not say that any creature hath
done me wrong; and therefore I
cannot justly complain of thee.

2. But because I have often and
heavily sinned against thee, all
creatures do justly take arms a-
gainst me: for shame and contempt
is due unto me, but unto thee
praise, honor, and glory. And un-
less I frame my self with a very
good will to be despised and for-
gotten of all creatures, and to be
 esteemed nothing at all, I cannot
obtain inward peace and strength.

nor be spiritually enlightened,
fully united unto thee.

CHAP. XLII.

*That our peace is not to be placed
in men.*

Chrift. Son, if the peace thou
hast with any be grounded
upon the opinion which thou hast
of him, or upon the account of
thine acquaintance with him, thou
shalt ever be in an unconstant
enthralled condition: but if thou
have recourse unto the everlasting
and eternal truth, a friend
from thee or dying shall not grieve
thee. The love of thy friend ought
to be grounded in me; and forasmuch
as he to be beloved, whosoever
be whom thou thinkest well of,
is very dear unto thee in this
No friendship can avail, or con-
tinue without me; neither is
love true and pure, which is
knit by me. Thou oughtest
so dead to such affections of be-
loved friends, that (forasmuch
as appertaineth unto thee)

thou

thou shouldst wish to be without all company of men. Man approacheth so much the nearer unto God, how much the further off he parteth from all earthly company: so much the higher also he ascendeth unto God by how much he descendeth into himself, and how much the meaner he is in his own sight.

2. But he that attributeth any good unto himself, hindereth the coming of Gods grace unto him; the grace of the holy Ghost ever loveth an humble heart. If thou shouldst perfectly annihilate thyself and empty thy self of all creaturely love; then should I flow into thee with great abundance of grace. When thou castest thy eyes upon creatures, the sight of thy Creator is taken from thee. Learn to overcome thy self in all things, for the love of thy Creator; and then thou shalt be able to attain to divine knowledge. How little soever thou art, if it be inordinately

loved and regarded ; it defileth
soul, and hindereth the enjoy
of the chiefest good.

CHAP. XLIII.

Against vain and secular knowledge

Christ. Son, let not the
speeches and subtile lay
of men move thee. For the King
of God consisteth not in word,
power. Observe well my words
for they inflame hearts, & inflame
men minds, they cause compunc
and bring sundry comforts.
thou never read to shew thy
learned or wise ; but labor to
tifie thy sins ; for that will
thee more than the knowledge
many difficult questions.

2. When thou shalt have
and known many things ;
oughtest ever to return to be
ginning and principle. I am
that teacheth man knowledge
give unto Babes a more clea
derstanding, than can be taught

He therefore, to whom I
 shall quickly be wise, and
 shall profit much in the Spirit. Wo
 to them that inquire many cu-
 rious things of men, and do little
 to find the way how to serve me.
 At the time will come, when the
 Master of masters shall appear,
 with the Lord of Angels, to hear
 the Lessons of all, that is, to exa-
 mine the consciences of every one:
 then he will search *Jerusalem*
 as a Candle, and the hidden
 things of darkness shall be laid
 open, and the arguings of men's
 tongues shall be silent.

I am he that in an instant do
 open up the humble mind to un-
 derstand more of the eternal truth,
 than can be gotten by ten years
 study in the Schools: I teach with-
 out the noise of words, without the
 founding of opinions, without the
 passion of honor, without the
 display of Arguments. I am he
 that teacheth to despise earthly
 things, to loath things present, to

seek the everlasting, to resist
things that are eternal, to flee
ours, to suffer injuries, to
all hope in me, to desire not
out of me, and above all
ardently to love me.

4. For a certain person by
me entirely, learned divine
and spake that which was
able: he profited more by
saking all things, than in
subtilties. To some I speak
mon things, to others more
things; to some I appear
by signs and figures, but to
reveal mysteries with much
The voice of Books is indeed
but it teacheth not all men
For I am the inward teacher,
the Truth, I am the searcher
heart, the discernor of the
the setter forwards of what is
distributing to every one as I
meet.

CHAP. XLIV.

not drawing outward things to
our selves.

Christ. Son, in many things
thou oughtest to be ignorant,
esteem thy self as dead upon
the cross, and as one to whom the
whole world is crucified. Thou
also pass by many things with
deaf ear, and rather think of
that which appertaineth to thy
soul. It is better for thee to turn
thy eyes from what doth mislike
thee, and to leave unto every one
his own opinion, than to strive
in contentious words. If all
be well betwixt thee and God,
if thou hast his judgment in
thy mind, thou shalt the more ea-
sily be overcome.

Christian. O Lord, to what
ends are we come? Behold, we
suffer a temporal loss, for a little
we toil and run; and the spi-
ritual damage of our soul is for-
gotten, and hardly at length called
to mind. That which little or no-

thing profiteth, is minded; that which is chiefly necessary, slightly passed over, because whole man doth slide down in external things; and unless speedily repent, he lieth immerged in them, and that willingly.

CHAP. XLV.

That credit is not to be given to men; and how prone man is to offend in words.

Christian. Help me, O Lord, in my tribulation, for want of the help of man. How often I been deceived, finding no faith where I thought it sure? how often have I found faith where I least expected it? It is vain therefore to trust in men; but the salvation of the just, O Lord, is of thee. Blessed be thou, my God, in all things that befall us, we are weak and inconstant, quickly deceived, and soon changed.

2. Who is he, that in all things

so warily and circumspectly keeps himself, that he never falls into any deceit or perplexity? But he that trusteth in thee, O Lord, and seeketh thee with a single heart, doth not so easily fall; and if he fall into any tribulation, he is never so much enthralled, yet he shall quickly be either delivered or comforted by thee. For thou wilt not forsake him for ever that trusteth in thee. A friend is rare to be found, that continueth faithful in all his friends distress; but thou, O Lord, thou alone art most faithful at all times, and there is none like unto thee.

3. O how wise was that holy soul that said, My mind is firmly settled and grounded in Christ! if it were so with me, then would not humane fear so easily trouble me, nor the darts of words move me. Who can foresee all things? Who is able to beware before-hand of future evils? If things even foreseen oftentimes hurt us, how can

things unlooked for choose to
wound us grievously? But why do
I not provide better for my self
miserable wretch? Why also have
I so easily given credit to others?
But we are men, nothing but frail
men, although by many we are
reputed and called Angels.
Whom shall I give credit, Lord?
Whom but to thee? Thou art the
Truth that neither dost deceive
nor can be deceived. And on the
other side, every man is a liar,
weak, unconstant, & subject to fall,
especially in words: and therefore
we must not easily give credit even
to that, which in outward shew
seemeth at the first to be right.

4. O with what wisdom hast thou
warned us to beware of men.
And because a mans foes are
of his own household, not to give
credit, if one should say, Lo here
or Lo there. I am taught to my cost
and O that I might thereby in-
crease my care, and not my folly.
Be wary saith one, be wary, ke-

thy self what I tell thee: and
whilst I hold my peace, and think
it is secret, he cannot keep that se-
cret which he desired should be se-
cret, but presently discloseth me
and himself, and goeth his way.
From such tales and such indiscreet
persons protect me, O Lord, that I
fall not into their hands, nor ever
commit such things. Give me to
observe truth and constancy in my
words, and remove far from me a
deceitful tongue. What I am not
willing to suffer, I ought by all
means to avoid.

5. O how good is it and tend-
ing to peace, to be silent of others,
or to believe promiscuously all
that is said, nor easily to report
that we have heard; to lay ones
self open to few; always to seek
after thee who art the beholder of
the heart; not to be carried about
with every wind of words, but to
desire that all things both within
and without, be accomplished ac-
cording to the pleasure of thy will.

How

How safe is it for the keeping
 Heavenly grace, to fly the sight
 men, and not to seek those things
 that seem to cause admiration
 broad, but to follow that with
 diligence, which bringeth amen-
 ment of life and zeal of Godline

6. To how many hath vertue
 known and over hastily commen-
 ed, been hurtful? How profitable
 hath grace been kept with silen-
 in this mortal life, which is nothing
 but a temptation and a warfare

CHAP. XLVI.

*Of putting our trust in God when
 evil words arise.*

Christ. Son, be constant, and
 put thy trust in me. For what
 are words but words? They
 through the air, but hurt not
 much as a stone. If thou be grieved
 see that thou be not unwilling
 amend thy self: if thou be innu-
 cent, resolve to suffer this willingly
 for the sake of God. It is but
 sin

small matter to suffer sometimes a few words, if thou hast not yet the courage to endure hard stripes. And why do small matters go to thy heart, but for that thou art yet carnal, and regardest men more than thou oughtest? Because thou art afraid to be despised, therefore thou wilt not be reprehended for thy faults, but seekest the shades of excuses.

2. But look better into thy self, and thou shalt see that the world is yet alive in thee, and a vain affection to please men. For when thou thinkest to be humbled and reproved for thy faults, it is evident that thou art neither truly humble, nor truly dead to the world, nor the world crucified to thee. But give diligent ear to my words, and thou shalt little regard ten thousand words spoken by men. Behold, if all should be spoken against thee that could be most maliciously invented, what would it hurt thee, if thou sufferedst it to pass, and ma-
dest

dest no more reckoning of it than
of a mote? could all those words
pluck as much as one hair from
thy head?

3. But he that hath no heart in
him, nor hath God before his eyes,
is easily moved with a word of dis-
praise; when as he that trusteth in
me, and affects not to confide in
his own judgment, shall be free
from humane fears. For I am the
Judge and the discerner of all se-
crets: I know how the matter pass-
ed: I know him that offered the
injury, and him that suffereth it.
From me hath this proceeded: that
hath happened by my permission
that the thoughts of many hearts
may be revealed. I shall judge the
guilty, and the innocent; but by
a secret judgment I would before
hand try them both.

4. The testimony of men often
times deceiveth: but my judge-
ment is true, it shall stand and not
be overthrown. It is common-
ly hidden, and not known in ever-
thing

ing, but to few: notwithstanding
it never erreth, neither can it
be, although to the eyes of the
world it seems not right. Men
ought therefore to have recourse
to me in every judgment, and not
leave to their own opinions. For
the iust man will not be troubled,
whatsoever befallerh him from
God: and if any thing be wrong-
ly brought forth against him, he
will not much care; neither will he
only be glad, if by others he be
with reason excused. For he con-
sidereth that I am he that search-
in the heart and reins, & do judge
not according to the outward face,
or humane appearance. For that
oftentimes found culpable in my
sight, that in the judgment of men
thought to be commendable.

S. Christian. O Lord God;
the iust judge, strong and pati-
ent, thou who knowest the frailty
and privity of man, be thou my
strength, and all my trust, for
mine own conscience sufficeth me
not.

not. Thou knowest that which I know not, and therefore in every reproof I ought to have humbled my self, and to have born meekly and vouchsafe mercifully to pardon me as often as I have failed herein, and give me again grace of greater patience. For thy abundant mercy is more available to me for the obtaining of pardon, than my conceived justice for the defence of my hidden conscience. Although I know nothing by my self, yet I cannot hereby justify my self; without thy mercy no man living shall be justified in thy sight.

CHAP. XLVII.

That all grievous things are to be endured for life everlasting.

CHrist. Son, be not dismayed with the painful labors which thou hast undertaken for me, neither be thou wholly comforted for the tribulations which do befall thee; but let my promise strengthen and comfort thee in all events. I am able to

ward thee infinitely and above all measure. Thou shalt not long toil here, nor always be pressed with griefs. Wait a while and thou shalt see a speedy end of thy evils. There will come an hour, when all labor and trouble shall cease. Little and short is all that which passeth away with time.

2. Do what thou dost; labor faithfully in my vineyard, I will be thy reward. Write, read, sing, mourn, keep silence, pray, suffer crosses manfully: life everlasting is worthy of all these, yea, & greater combats. Peace shall come in the day which is known unto the Lord, and there shall be neither day nor night, to wit, of this time, but everlasting light, infinite brightness, steadfast peace, & secure rest. Then thou shalt not say, *Who shall deliver me from the body of this death?* nor cry, *Wo is me, that my sojourning is prolonged!* For death shall be thrown down, and salvation shall appear which never shall have end, there shall

shall be no anxiety: but blessed joy, sweet and lovely company.

3. O, if thou hadst seen the everlasting crowns of the Saints in heaven, and with how great glory they now rejoyce who in times past were contemptible to this world, and esteemed unworthy of life it self truly thou wouldst presently humble thy self even unto the earth and wouldest rather seek to be under the feet of all, than to have command so much as over one neither wouldest thou desire the pleasant days of this life, but rather rejoyce to suffer affliction for God, and esteem it thy greatest gain to be reputed as nothing amongst men.

4. O if thou hadst a relishing of these things, and didst suffer them to sink into the bottom of thy heart, how durst thou so much at once to complain? Are not all painful labours to be endured for everlasting life? it is no small matter, to lose or to gain the Kingdom

dom of Heaven. Lift up thy face therefore unto Heaven: behold I, and all my Saints with me, who in this world had great conflicts, do now rejoyce, now are comforted, now are secure, now are at rest, and shall remain with me everlastingly in the Kingdom of my Father.

CHAP. XLVIII.

Of the everlasting day, and shortness of this life.

Christian. O most blessed mansion of the Heavenly City! O most clear day of Eternity, which night obscureth not, but the highest Truth ever enlightneth; A day of continual joy, of perpetual quietness, and never changing into a contrary state! O that that day would once appear, and all these temporal things were at an end! To the Saints it shineth glittering with everlasting brightness, but to those that are Pilgrims upon earth, it appeareth only afar off, and as it were through a glass.

2. The Citizens of Heaven do
know

know how joyful that day is: But the banished children of *Eve*, bewail the bitterness and tediousness of this. The days of this life are short and evil, full of sorrow and anguish; where man is defiled with many sins, incumbred with many passions, disquieted with many fears, filled with many cares, distracted with many curiosities, intangled with many vanities, compassed about with many errors, worn away with many labors, vexed with temptations, weakened with pleasures, tormented with want.

3. O, when shall these evils be at an end? When shall I be delivered from the miserable bondage of sin? When shall I think, O Lord of thee alone? When shall I fully rejoyce in thee! When shall I enjoy true liberty without all impediments whatsoever, without all trouble of mind and body! When shall I have solid peace, secure and undisturbed peace, peace within
and

and without, peace every way assured ! O good Jesus when shall I stand to behold thee ! When shall I contemplate the glory of thy Kingdom ! When wilt thou be unto me *All in all* ! O when shall I be with thee in thy Kingdom, which thou hast prepared for thy beloved from all eternity ! I am left a poor and banished man in the Land of mine enemies, where there are daily wars and great calamities.

4. Comfort my banishment ; assuage my sorrow ; for my whole desire fighteth after thee. For all is burdensome to me whatsoever this world offereth for my comfort. I long to enjoy thee most inwardly, but I cannot attain unto it. My desire is, that I may be wholly given up to heavenly things, but temporal things and unmortified passions weigh me down. With the mind I would be above all things, but with the flesh I am inforced to be subject against my will. Thus unhappy man that I am, I fight against my
self

self, and am become grievous to myself, whilst my spirit seeketh to be above, and my flesh to be below.

5. O what do I inwardly suffer when in my mind I consider heavenly things, and presently in my prayers a multitude of carnal imaginations present themselves before me! My God, be not far from me, depart not in thy wrath from thy servant. Call forth thy lightning, and disperse them: send out thy darts, and break all these imaginations which my enemies call in. Gather in, call home my senses unto thee, make me forget all the things of this world: grant me to call away speedily the imaginations of wickedness. Succor me, O thou the everlasting Truth that no vanity may move me. Come heavenly sweetness and let all impurity fly from before thee. Pardon me also, and mercifully forgive me as often as I think upon any thing else besides thee in prayer. I do truly confess, that

am wont to be subject to many distractions: for oftentimes I am not there, where I do corporally stand, or sit, but I am rather there, whether my thoughts do carry me. Where my thoughts is, there am I: there is oftentimes my thought, where my affection is. That quickly offereth it self unto me, which is naturally delightfom, or by custom is pleasing.

6. And for this cause, thou that art Truth it self halt plainly said. *Where thy treasure is, there is also thy heart.* If I love heaven, I willingly think of heavenly things. If I love the world, I rejoyce at the felicity of the world, and grieve for the adversity thereof. If I love the flesh, I shall fancy oftentimes those things that are pleasing to the flesh: if I love the spirit, I delight to think of spiritual things. For whatever I love, thereof do I willingly speak, and hear, and carry home with me the forms, the *Ideas* and representations thereof. But
blessed

blessed is that man, that for the
 O Lord, dismisseth all creature
 that violently resisteth nature, a
 through fervor of Spirit crucifie
 the lusts of the flesh, that so with
 serene conscience, he may offer
 pure prayer unto thee, and be me
 to be admitted into the Angell
 quire, all earthly things both out
 wardly and inwardly being ex
 cluded.

CHAP. XLIX.

*Of the desire of everlasting life, and
 how great rewards are promised
 to those that fight valiantly.*

CHrist. Son, when thou per
 celvest the desire of everla
 ing bliss to be given thee from
 bove, and desirest to depart out
 the Tabernacle of this Body, &
 thou mayest behold my brig
 hness without shadow of turnin
 open thy heart wide, and rece
 this holy inspiration with
 whole desire. Give greatest thanks
 to the heavenly goodness,

deca.

salet with thee, so favourably
stretch thee mercifully, stirreth
thee up fervently, holdeth thee
powerfully, lest through thine
own weight thou fall down to the
things of earth. Neither dost thou
obtain this by thy own thought
endeavour, but by the mere
operation of heavenly grace and
the favour; to the end that thou
mayst make a further progress in
holiness, and obtain greater hu-
mility, and prepare thy self for
more battels, and endeavour to
leave unto me with the whole
affection of thy heart, and serve
me with a fervent desire.

Son, the fire burneth many
things, but the flame ascendeth
up without smoak; so likewise
the desires of some men burn to-
wards heavenly things, and yet
they are not free from temptation
and carnal affection; and therefore
are not altogether purely for the
honour of God that which they so
earnestly request of him. Such is

N

also

also oftentimes thy desire, which thou hast pretended to be serious. For that is not pure and perfect, which is tinged with the love of thine own proper commodity and interest.

3. Ask not that which is delightful and profitable to thee, but that which is acceptable to me, & which pertaineth to my honour: for if thou judgest aright, thou oughtest to prefer and follow my appointment, rather than thine own desire, or any desired thing. I have heard thy frequent groans. Now thou wilt enjoy the glorious liberty of the Sons of God: now doth the lasting habitation, and the heavenly Country replenished with joy, delight thee; but that hath not yet come: as yet there is other time, to wit, a time of labour and trial. Thou desirest to be filled with the best good, but thou canst not have it for the present. I am he

Lord whom thou must patient-
wait for, until the Kingdom of
God doth come,

Thou art yet to be tryed up-
on earth, and to be exercised in
many things. Comfort shall be
sometimes given thee, but the a-
bundant fulness thereof shall not
be wanted. Take courage there-
fore, and be valiant as well in do-
ing as in suffering things contrary
to nature. Thou oughtest to put
on the new man, and to be chang-
ed into another man. Thou must
sometimes do that which thou
wouldest not, and leave undone
that which thou wouldest do. That which
is pleasing to others, shall go well
with thee: that which thou wishest,
shall not speed. That which others
shall be heard: what thou
sayest, shall be nothing regarded.
Others shall ask and shall receive:
thou shalt ask and not obtain.

Others shall be great in the
eyes of men, but of thee there
shall be no speech. To others this

or that shall be committed, thou shalt be accounted fit for thing. At this nature will sometimes be troubled, and it is if thou bearest it with silence. these and many such like, a faithful servant of the Lord is wont to be tried how he can deny & be himself in all things. There is scarce any thing, wherein thou hast had such need to die to thyself, as in seeing and suffering things that are contrary to thy will; especially when that is commanded, which seemeth unto thee inconvenient, or less profitable. And for that thou being placed under authority darest not resist higher power, therefore it seemeth hard to thee to walk a little in the beck of another, and to leave thyne own opinion.

6. But consider, Son, the fruit of these labors, the end near at hand, and the reward exceeding great, and thou shalt be so far from staining them grievously,

thou wilt take great comfort of
thy patience. For in regard of that
will of thy will, which now thou
willingly forsakest, thou shalt al-
ways have thy will in heaven.
There thou shalt find all that thou
wouldest or canst desire; there thou
shalt enjoy all good without fear
of losing it; there shall thy will be
as one with me; it shall not co-
me any outward or private thing.
There no man shall withstand
thee, no man complain of thee,
no man hinder thee, nothing come
against thee: but all things desired
shall be there together present,
and refresh thy whole affection,
and fill it up to the brim. There I
will give thee glory for the re-
ward which here thou sufferedst;
I will give thee a garment of praise for heav-
iness; for the lowest place a kingly
throne for ever; there shall the
fruit of obedience appear, the la-
mour of repentance rejoyce, and
humble subjection shall be glori-
ously crowned.

7. Now therefore be hum
 obedient unto all, and regard
 who said or commanded this;
 take great heed, that whether
 Superiour, or thy Inferiour,
 thine Equal, require any thing
 thee, or do insinuate their deli
 thou take it all in good part,
 endeavour to fulfil it with a fine
 will. Let one seek this, and
 that; let him glory in this, the
 cher in that, and be praised a th
 sand thousand times; but do
 neither rejoyce in this, nor in th
 but in the contempt of thy self,
 only in my good pleasure & hon
 This art thou to wish, that wh
 ther it be thy life or death, G
 may be always glorified in thee.

C H A P. L.

*How a disconsolate person ought
 offer himself into the hands of G*

C *Hristian.* Lord God, Heavenly
 ly Father, be thou blest
 both now and for evermore;
 cause as thou wilt, so is it done,
 what thou doest, is good. Let
 serv.

My servant rejoyce in thee; not in
himself nor in any thing else; for
thou alone art the true gladness,
thou art my hope and my crown,
thou art my joy and my honour,
O Lord. What hath thy servant,
but what he hath received from
thee, even without any merit of
his? Thine is all that thou hast gi-
ven, and whatsoever thou hast
made. I am poor, and in labours
from my youth: and sometimes
my soul is sorrowful even unto
tears; sometimes also it is trou-
bled in it self by reason of the evils
which hang over mine head.

2. I long after the joy of peace,
earnestly crave the peace of thy
children that are fed by thee in the
light of thy comfort. If thou give
peace, if thou pour into my heart
thy joy; the soul of thy servant
shall be full of gladness, and shall
become devout in thy praise; but
if thou withdraw thy self, (as ma-
nimes thou doest) he will not
be able to run the ways of thy

commandments, but rather he
bow his knees, & knock his knees
for it is not now with him as it
heretofore, when thy candle shined
upon his head, and he was prote-
cted under the shadow of thy wing
from the temptations which
suddenly assaulted him.

3. O righteous Father;
ever to be praised, the hour
is come, that thy servant is to be
ed! behold dear Father, mee-
is that in this hour thy serv-
suffer something for thy sake.
Father, evermore to be honour-
the hour is come, which from
eternity thou didst forek-
should come; that for a short t-
thy servant should outwardly
oppressed, but inwardly live
ever with thee: that he should
little despised, humbled, and
as an abject in the sight of
and much afflicted with passion
infirmities; that he may rise ag-
with thee in the morning of
new light, and be glorified in

ten. Holy Father, thou hast so appointed it and wilt have it so: and this is fulfilled which thy self hast commanded.

4. It is a favour to thy friend that he may suffer, and be afflicted in the world for love of thee, how often soever, and by whom soever, thou permittest it to fall upon him. For in the world nothing cometh to pass, without thy counsel, without thy providence, or without a cause why. It is good for me, therefore, that thou hast afflicted me, that I may learn thy righteous judgments, and cast away all lightness of heart, and presumption. It is profitable to me, that thou hast covered my face, that I may rather seek to thee for comfort than to men. I have learned hereby to dread thy unsearchable judgments, who afflictest the righteous with the wicked, but not without equity and justice.

I give thee thanks, for that thou hast not spared my sins, but

hast worn me away with bla
stripes, inflicting sorrows, a
sending griefs within and wi
out. There is none under hea
that can comfort me, but th
my Lord God, the heavenly Ph
sician of souls, that strikelt a
healest, bringest down to hell a
bringest back again: let thy cor
tion be upon me, and let thy
instruct me.

6. Behold dear Father, I am
thy hands, I bow my self un
the rod of thy correction: str
my back and my neck too, that
crookedness may be conform
to thy will. Make me an holy
humble disciple of thine, (as th
art wont well to do) that I may
ready at every beck of thy di
pleasure. I commend my self
all mine unto thee to be correct
It is better to be corrected he
than hereafter. Thou knowest
and every thing, and there is
thing in the conscience of m
which can be hidden from th

Bef

before things are done; thou knowest that they will come to pass, and hast no need that any should teach thee, or admonish thee of those things which are done on earth. Thou knowest what expedient for my profiting, and how much tribulation is it fit to scourge off the rust of my sins. Do with me according to thy desired good pleasure, and disdain me not for my sinful life, better and more clearly known to none than to thee alone.

7. Grant me, O Lord, to know that which is to be known, to love that which is to be loved, to praise that which pleaseth thee most, to esteem that which is precious unto thee, to despise that which is contemptible in thy sight: suffer me not to judge according to the sight of the outward eyes, nor to give sentence according to the hearing of the ears of ignorant men; but discern of visible and spiritual things with a true judgment, and
above

above all things ever to search after thy good will and pleasure.

8. The minds of men are oft deceived in their judging; lovers of the world are also deceived in loving only visible things. What is a man the better, for that he is esteemed great by man? The deceitful in exalting the deceitful, the vain man in extolling the vain, the blind in commending the blind, the weak in magnifying the weak, deceiveth him and doth verily more shame him, while he doth vainly praise him. For how much every one is in thy sight, much he is, and no more.

CHA

CHAP. LI.

That a man ought to imploy himself
in works of humility, when
strength is wanting for high-
er employments.

CHrist. Son, thou art not able
always to continue in the
more fervent desire of vertue, nor
to persist in the higher pitch of
contemplation; but thou must
sometimes of necessity by reason
of original corruption descend to
inferiour things, and bear the bur-
den of this corruptible life though
against thy will, and with grief. As
long as thou carriest a mortal bo-
dy, thou shalt feel trouble and
heaviness of heart. Thou oughtest
therefore in the flesh oftentimes
to bewail the burden of the flesh:
for that thou canst not always con-
tinue in spiritual exercises and di-
vine contemplations.

2. It is then expedient for thee
to flie to humble and exteriour
works, and to refresh thy self with
good

good actions; to expect with a firm confidence my coming and heavenly visitation, to bear patiently thy banishment and the d:iness of thy mind, till I visit thee again, deliver thee from all anxieties. I will make thee forget thy former pains, and enjoy inward quietness. I will lay open before thee the pleasant fields of holy Scripture, that with an enlarged heart thou mayest begin to run the way of my commandments. And thou shalt say, *That the sufferings of this present time are not worthy of the glory to come, that shall be revealed in us.*

CHAP. LII.

That a man ought to esteem himself not worthy of comfort, but rather to deserve stripes.

Christian. Lord, I am not worthy of thy comfort, nor of any spiritual visitation; and therefore thou dealest justly with me, when thou leavest me poor and

and desolate. For though I could shed a sea of tears, yet I were not worthy of thy comfort. For (alas) I deserve nothing, but to be scourged and punished, in that I have grievously and often offended thee, and have sinned greatly in many things. All things therefore duly considered, I am not worthy even of the least comfort. But thou O gracious and merciful God, who wilt not that thy works should perish, to shew the riches of thy goodness upon the vessels of mercy, even beyond his desert touchsafest to comfort thy servant above the manner of men. For thy comforts are not like to the words of men.

2. What have I done, O Lord, that thou shouldest bestow any heavenly comfort upon me? I remember not that I have done any good, but have been always prone to sin, and slow to amendment. This is true, and I cannot deny it. If I should say otherwise, thou wouldst

wouldest stand against me, and there would be none to defend me. What have I deserved for my sins, but hell and everlasting fire. I confels in very truth that I am unworthy of all scorn and contempt, and it is not fit that I should be remembered amongst thy holy ones. And although I be unwilling to hear this, yet notwithstanding for the truths sake I will lay open my sins against my self, that so the sooner I may obtain mercy at thy hand.

3. What shall I say being guilty and full of all confusion? I have nothing to say but this, I have sinned, Lord, I have sinned; have mercy on me, pardon me; suffer me a little, that I may bewail my grief, before I go unto the land of darkness, a land covered with the shadow of death: What dost thou so much require of a guilty and miserable sinner, as that he be contrite, and humble himself for his offences? of true contrition and

and humbling of the heart, ariseth hope of forgiveness ; the troubled conscience is reconciled to God ; the favour of God which was lost, is recovered ; man is preserved from the wrath to come, and God and the penitent soul meet together with an holy kiss.

4. Humble contrition for sins is an acceptable sacrifice unto thee, O Lord, favouring much sweeter in thy presence than the perfume of frankincense. This is also the pleasant ointment, which thou wouldst should be poured upon thy sacred feet : for thou never despisest a contrite and humbled heart. There is the place of refuge, from the angry face of the enemy ; there is amended and washed away, whatsoever defilement elsewhere was contracted, and whatsoever is polluted.

CHAP. LIII.

*That the grace of God doth not jo
it self with those that savour of
earthly things.*

CHrist. Son, my grace is pre
ous, it suffereth not it self
be mingled with external things
nor earthly comforts. Thou ough
est therefore to cast away all hin
drances of grace, if thou desire
to receive the infusion thereof.
Choose therefore a secret place
thy self, love to live alone with
thy self, desire the conversation
of none; but rather pour out de
vout prayers unto God, that thou
mayst keep thy mind in compun
ction, and thy conscience pure.
Esteem the whole world as nothing
prefer attendance upon God be
fore all outward things: for thou
canst not attend upon me, and
delighted also in transitory vani
ties. Thou oughtest to sequest
thy self from thy acquaintance and
friends, and to keep thy mind

void of all temporal comfort. So the blessed Apostle Peter required, that the faithful of Christ should keep themselves as strangers and pilgrims in this world.

2. O how great a confidence shall he have at the hour of death, whom no affection to any earthly thing detaineth in the world! But the sickly mind is not yet capable of so retired a heart; neither doth the carnal man understand the liberty of him who is inwardly recollected. Notwithstanding if he will be truly spiritual, he ought to renounce as well those which are strangers, as those which are dear unto him; and to beware of man more than of himself. If thou perfectly overcome thy self, thou shalt with more ease subdue the rest. It is a perfect victory to triumph over our selves. For he that keepeth himself subject in such sort, that his sensuality be subdued to reason, and reason in all things be obedient to me; he is

is truly a conquerour of himself
and Lord of the world.

3. If thou desire to mount unto
this height, thou must set out cor-
ragiously, and lay the ax to the
root; that thou maist pluck up
and destroy that hidden inordinate
inclination to thy self, and unto
private and earthly good. Of this
sin (that man too inordinately lov-
eth himself) almost all depend-
eth, whatsoever is throughly to be
overcome: which evil being once
overcome and subdued, there will
presently ensue great peace and
tranquillity. But for that few endea-
your perfectly to die unto them-
selves, and altogether to go out
themselves, therefore they remain
intangled in themselves, and can
not be lifted up in spirit above
themselves. But he that desireth to
walk freely with me, it is necessary
that he mortifie all evil and inor-
dinate affections, and that he
should not earnestly adhere unto
any creature by private love.

CHA I

CHAP. LIV.

*Of the different motions of Nature
and Grace.*

Chrift. Son, mark diligently the motions of *Nature* and *Grace*; for in a very contrary and subtil manner these are moved, and can hardly be discerned but by him that is spiritually and inwardly enlightened. All men indeed desire that which is good, and pretend some good in their words and deeds; and therefore under the shew of good, many are deceived. *Nature* is crafty, and induceth, intangleth, and deceiveth many, and always proposeth her self for her end; but *Grace* walketh in simplicity, and avoideth all shew of evil, pretendeth not deceits, and doth all things purely for Gods sake, in whom so she finally resteth.

2. Nature will not willingly
die,

die, nor be kept down, nor be overcome, nor be subject to any, nor be subdued: but *Grace* mindeth self mortification, resisteth sensuality, seeketh to be subject, is willing to be kept under, and will not use her own liberty: she loveth to be kept under discipline and desireth not to rule any, but always to live and remain wholly subject unto God, and for God is ready humbly to bow unto men. *Nature* striveth for her own commodity; and considereth what profit she may reap by another; but *Grace* considereth not what profitable and commodious unto her self, but rather what is profitable to many. *Nature* willingly receiveth honour and reverence; but *Grace* faithfully attributeth honor and glory unto God.

3. *Nature* feareth shame and contempt; but *Grace* rejoyceth to suffer reproach for the name of Jesus. *Nature* loveth idleness and bodily rest; but *Grace* cannot

Idle, but willingly embraceth labour. *Nature* seeketh to have those things that be curious and glorious, abhorreth that which is mean and cūse; but *Grace* delighteth in plain and humble things, despiseth not rough things, nor refuseth to wear that which is old and torn. *Nature* respecteth temporal things, rejoyceth at earthly gain, sorroweth for loss, is moved with every little injury-word; but *Grace* thinketh on that which is everlasting, and cleaveth not to temporal things, she is not troubled with losses, nor troubled with hard words; for she hath placed her treasure and joy in heaven, where nothing can hurt her.

4. *Nature* is covetous, and doth more willingly receive than give, loveth proper and private things; but *Grace* is bountiful and liberal to all; shunneth private interest, is content with a little, thinketh that it is more blest

bleſſed to give than to receive
Nature is bent to the creatures
to her own fleſh, to vanities, and
to many vagaries ; but *Grace*
draweth unto God and unto good-
neſs, renounceth creatures, ſceth
the world, hateth the deſire
of the fleſh, reſtraineth wandring
abroad, bluſheth to be ſeen
publick ; *Nature* is willing
to have ſome outward comfort
wherein ſhe may be ſenſibly d-
lighted ; but *Grace* ſeeketh con-
fort in God alone, and delighteth
above all viſible things in the
highest good.

5. *Nature* worketh all for her
own gain and profit, ſhe can
do nothing freely, but for beſtow-
ing benefits ſhe hopeth to obtain
ther that which is equal, or better,
either praiſe or favour, ſhe
coveteth to have her works
and gifts much eſteemed ; but *Grace*
ſeeketh no temporal thing,
deſireth any other reward
than God alone ; nor asketh more

temporal necessities, than what may serve her for the obtaining of things eternal.

6. *Nature* rejoyceth to have many friends and kinsfolks, she loveth of noble place and birth, she respecteth the powerful, fawneth upon the rich, applaudeth those that are like her self: but *Grace* loveth neither her enemies, and is not puffed up with multitude of friends; she esteemeth place or birth, but where it is joyned with greater virtue she rather favoureth the poor than the rich; hath more compassion of the innocent than the powerful; rejoyceth in the true, and is not in the deceitful; always exhorteth good men to labour for better gifts; and by goodness resemble the Son of God. *Nature* quickly complaineth of want and trouble; *Grace* constantly endureth need.

Nature referreth all things to herself, striveth and contendeth for herself: but *Grace* reduceth all

to God, from whence originally they proceed: she ascribeth good to her self, neither doth arrogantly presume: she contenteth not, nor preferreth her opinion before others; but in every apprehension and opinion submitte her self unto the eternal will and to the divine judgment. Nature coveteth to know secrets, to hear news; she will appear broad, and make proof of many things by her own senses; she desireth to be known, and to be praised for those things, for which she may be praised and admired; but God careth not for hearing news, nor for understanding curious matters; that all this springeth from the corruption of man, seeing he desireth nothing new and durable upon earth. She teacheth therefore to restrain the senses, to avoid pleasing and ostentation, humbly to hide those things that are worthy of praise and admiration; of every thing and every kn

edg to seek profitable fruit, and
the praise and honour of God: she
will not have her self nor hers pub-
lickly praised, but desireth that
God should be blessed in his gifts,
who of mere love bestoweth all
things.

8. This *Grace* is a supernatural
light, and a certain special gift of
God, and the proper mark of the
elect, and pledg of everlasting sal-
vation; which raiseth up a man
from earthly things to love the
things of heaven, and of a carnal
maketh him a spiritual man. How-
much the more therefore *Nature* is
repressed and subdued, so much
greater *Grace* is infused, and
inward man daily by new visi-
ons more reformed according
to the image of God.

CHAP. LV.

*Of the corruption of Nature, and ef-
ficacy of divine Grace.*

Christian. O Lord my God,
who hast created me after
thy

thy Image and likeness, grant me
this grace which thou hast shewed
to be so great and so necessary
salvation, that I may overcome
wicked nature, which draweth
to sin and to perdition. For I
in my flesh the law of sin, contri-
dicting the law of my mind, a-
leading me captive to the obey-
ance of sensuality in many things: o-
ther can I resist the passions ther-
of, unless thy most holy grace fi-
rently infused into my heart,
assist me.

2. Thy grace, O Lord, a
great grace is needful, that nature
may be overcome; which is e-
prone to evil from her youth.
by *Adam* the first man, nature
ing fallen and corrupted by sin,
penalty of this stain hath descen-
ded upon all mankind, in fi-
fort, that nature it self which
thee was created good and uprig-
is now accounted for the sin
for the infirmity of corrupted
ture; for that the motion ther-

it unto it self draweth to evil and
to inferiour things. For the little
power which remaineth, is like a
certain spark lying hidden in ashes.
This is natural reason it self, en-
compassed about with great dark-
ness, yet still retaining power to
discern good and evil, and the dif-
ference between true and false; al-
though it be unable to fulfil all
that it approveth; and enjoyeth
not now the full light of truth, nor
the soundness of her affections.

Hence it is, my God, that after
the inward man I delight in thy
law, knowing thy commandments
to be good, just, and holy, repro-
ving also all evil and sin, teaching
what it is to be avoided. But with
the flesh I serve the law of sin, whilst
I rather obey sensuality than rea-
son. Hence it is that to will to do
good is present with me, but how
to perform it I find not. For this
life I often purpose many good
things, but because I want grace
to help my weakness, upon a light

resistance I go back and faint.
Hence it is that I know the way
perfection, and see clearly enough
what I ought to do; but pressed
down with the weight of mine
own corruption, I rise not unto
what is more perfect.

4. O Lord, how exceeding need-
ful is thy grace for me, to begin
my good work, to go forward, and
to accomplish it? For without
I can do nothing, but in thee I can
do all things, when thy grace doth
strengthen me. O heavenly grace,
indeed, without which our most
worthy actions are nothing, and
gifts of nature are to be esteemed
Arts, riches, beauty or strength,
wit or eloquence, are of no value
without thee, O Lord, without
grace. For gifts of nature are
common to good and bad, but the
peculiar gift of the elect is grace
and love; and they that bear this
honourable mark, are esteemed
worthy of everlasting life. Thy
grace is so eminent, that nei-

the gift of prophesie, nor the work-
ing of miracles; nor any specula-
tion (how high soever) is of any
esteem without it. Neither faith
nor hope, nor other virtues are
acceptable unto thee without love
and grace.

5. O most blessed Grace, that
makest the poor in spirit rich in
graces, and makest the rich in ma-
ny blessings to be humble in heart;
come, come down unto me, reple-
nish me early with thy comfort,
lest my soul should faint for weariness
and driness of mind. I beseech
thee, O Lord, that I may find
grace in thy sight; for thy grace
is sufficient for me, though other
things that nature desireth be
wanting. If I be tempted and vexed
with many tribulations, I will
not fear any evils, whilst thy grace
is with me: that is my strength;
that giveth advice and help; that
is stronger than all enemies, and
wiser than all the wise.

6. Thy grace is the mistress of

truth, the teacher of discipline, the
 light of the heart, the solace in af-
 fliction, the driver away of sorrow,
 the expeller of fear, the nurse of de-
 votion, the mother of tears. What
 am I without it, but a wither-
 piece of wood, and an unprofit-
 able stalk only meet to be cast
 away? Let thy grace therefore,
 Lord, always prevent me and fol-
 low me, and make me ever di-
 gent in good works, through Je-
 su Christ thy Son. *Amen.*

CHAP. LVI.

*That we ought to deny our selves, and
 imitate Christ by the Cross.*

Christ. Son, look how much
 thou goest out of thy self,
 much maist thou enter into me.
 To be void of all desire of exteri-
 or things, maketh inward peace;
 the forsaking of our selves inward-
 ly, joyneth unto God. I will be-
 thee learn the perfect leaving
 thy self to my will, without con-
 diction and complaint. Follow me.
 I am the Way, the Truth, and

Li

Life. Without the way there is no going aright, without truth there is no knowledg, without life there is no living. I am the way which thou oughtest to follow; the truth which thou oughtest to trust; the life for which thou oughtest to hope. I am the way inviolable, the truth intallible, the life which cannot end. I am the most straight way, the supreme truth, the true life, yea the blessed life, the uncreated life. If thou remain in my way thou shalt keep the truth, and the truth shall make thee free, and thou shalt lay hold on everlasting life.

2. If thou wilt enter into life, keep the commandments: if thou wilt know the truth, believe me, thou wilt be perfect, self all. If thou wilt be my Disciple, deny thyself. If thou wilt possess a blessed life, despise this present life. If thou wilt be exalted in heaven, humble thyself upon earth. If thou wilt reign with me, bear the cross with me. For only the servants of the

cross find the way of blifs and true light.

3. *Christian.* Lord Jesus, forasmuch as thy way is narrow and contemptible unto the world, grant me grace to imitate thee in suffering wordly contempt. For the servant is not greater than his Lord, nor the Disciple above his Master. Let thy servant be exercised in thy holy life, for therein is salvation and the true holiness doth consist: whatsoever I read or hear besides it, doth not recreate or delight me fully.

4. *Christ.* Son, now that thou knowest and hast read these things, happy shalt thou be, if thou do them. He that hath my commandments and keepeth them, he it is that loveth me; and I will love him, and will manifest my self unto him, and will make him to dwell with me in the Kingdom of my Father.

Christian. Lord Jesus, thou hast said and promised,

let it come to pass, and grant that I may not wholly undeserve this favour, I have received the cross, I have received it from thy hand; I will bear it, and bear it till death, as thou hast laid it upon me. Truly the life of a good retired person is the cross, but yet it is a guide to Paradise. It is now begun, it is not lawful to go back, neither is it fit to leave that which I have undertaken.

5. Let us then take courage, my Brethren, and go forwards together, Jesus will be with us. For Jesus's sake we have undertaken this Cross, for Jesus's sake let us persevere in the Cross. He will be our helper, who is our guide and forerunner. Behold our King goeth before us, who also will fight for us: let us follow him manfully, let none be dismaied; but be we ready to die valiantly in the battel, and let us not blemish our glory by flying from the Cross.

CHAP. LVII.

*That a man be not too much dejected
when he falleth into some
defects.*

CHrist. Son, patience and humilitie in adversities are more pleasing to me than much comfort and devotion in prosperities. Why art thou grieved for every little trifles spoken and done against thee. Although it had been much more, thou oughtest not to have been moved. But now let it pass; it is not the first that hath happened, nor is it any new thing, neither shall it be the last, if thou live long. Thou art manly enough, as long as no adversity happeneth. Thou canst give good counsel also, and canst strengthen others with thy words, but when any tribulation suddenly comes to thy door, thou art destitute of counsel and strength. See therefore thy great frailty which thou often hast experience of in every small occurrence. It is notwithstanding intended for thy good

good, when these and such like things befall thee.

2. Put it out of thy heart the best thou canst, and if it touch thee let it not deject thee, nor trouble thee long; bear it at least patiently, if thou canst not joyfully. Though thou be unwilling to bear it, and conceivest indignation great, yet restrain thy self, and utter no inordinate word to pass out of thy mouth, whereby the weak ones may be offended. The storm which now is raised shall quickly be appeased, and inward grief shall be sweetened by the remembrance of grace. I yet live, saith the Lord, and am ready to help thee, and to give thee greater comfort than before, if thou put thy trust in me and callest devoutly upon me.

3. Be more patient, and prepare thy self to greater suffering. All is not lost, if thou feel thy self often afflicted or grievously tempted. Thou art a man, and not God: thou

thou art flesh, not an Angel. How canst thou look to continue ever the same state of virtue, when an Angel in heaven hath fallen, as all the first man in Paradise? I am I who will strengthen with health them that mourn, and do raise unto divine glory those that know their own infirmity.

4. *Christian.* Lord, blessed be thy word, more sweet unto my mouth than the hony and the beney-comb. What should I do in these my so great tribulations and straits, unless thou didst comfort me with thy holy words? What matter is it, how much, and what I suffer, so as I may at length attain to the port of salvation? Grant me a good end, grant me a happy passage out of this world. Be mindful of me, O my God, and direct me the right way to thy Kingdom. *Amen.*

CHAP. LVIII.

*not searching into high matters
and into the secret judgments
of God.*

CHrist. Son, beware thou dis-
pute not of high matters, nor
the secret judgments of God,
by this man is left, and that man
taken into so great favour: why al-
though this man is so much afflicted, and
that man so greatly advanced,
these things are beyond the reach
of man, neither can any reason or
disputation search out the judg-
ment of God. When the enemy
therefore suggesteth these things
unto thee, or some curious people
inquire of thee, answer that of the
prophet, *Thou art just, O Lord, and
thy judgment is right.* And again,
*the judgments of the Lord are true,
and righteous altogether.* My judg-
ments are to be feared, not to be
discussed; for they are such as can-
not be comprehended by the un-
derstanding of man.

2. In like manner I advise thee not to enquire, nor dispute of the merits of the Saints, which of them is holier than the other, and which is greater in the Kingdom of heaven. These things oftentimes bring strife and unprofitable contentions, they nourish also pride, and vain glory; from whence do spring envy and dissentions, whilst one will proudly prefer this, and the other another. To desire to know and search out such things, is to no purpose; nor would it please the Saints; for I am not the God of dissention, but of peace: which peace consisteth rather in true humility, than in self exaltation.

3. Some are carried with zealous affection, to love these or those most: but this love is rather humane than divine. I am He who made all the Saints, and have given them grace: I have given them glory, I know what every one has deserved; I have prevented them with the blessings of my goodness.

foreknew my beloved before the beginning of the world. I chose them out of the world, they chose me first, I called them by grace, I drew them by mercy, I led them through sundry temptations, I have poured into them glorious comforts, I have given them perseverance, I have crowned their patience.

4. I know both the first and the last: I embrace all with inestimable love, I am to be praised in all my saints: I am to be blessed above all things, and to be honoured in everyone, whom I have thus gloriously exalted and predestinated without any precedent merits of their own. He therefore that condemneth one of the least of my saints, honoureth not the greatest; he that I made both the less and the greater: and he that dispraiseth any of my Saints, dispraiseth also me, and all the rest in the Kingdom of heaven. There all are one through the bond of Love, they think

think the same, they will the same
and they all love one another.

5. But yet (which is much more
high) they love me more than
themselves, and are drawn out
all themselves or any merits of
their own. For being ravished a-
bove self love, they are wholly car-
ried out to love me, in whom all
they do fruitively rest. Nothing can
turn them back, nothing can pre-
vent them down; for being full of the
eternal Truth, they burn with the
fire of unquenchable love. Let
therefore carnal and natural men
who can affect no other but their
private joys, forbear to dispute
the state of Saints. They add and
take away according to their own
fancies, not as it pleaseth the eter-
nal Truth.

6. Many are ignorant, but spe-
cially those that be slenderly en-
lightened; and these can seldom
love any with a perfect spiritual
love. They are as yet much drawn
by a natural affection and human
friend

friendship to this man or to that ;
and according to the experience
they have of themselves in their
earthly affections, so they frame an
imagination of heavenly things.
But there is an incomparable di-
stance between the things which
the imperfect ones imagine in
their conceits, and those which
the illuminated ones do see by re-
velation from above.

7. Beware therefore, my Son,
that thou treat not curiously of
these things, which exceed thy
knowledg : but rather so apply
thy endeavours, that thou mayst
at least have the meanest place in
the Kingdom of heaven. And if
any one did know which of the
saints exceed others in sanctity,
or were greater in the Kingdom of
heaven ; what would this know-
ledg avail him, unless he should
thereby humble himself the more
in my sight, and should rise up into
the greater praising of my name :
it pleaseth God much better that
thinketh

thinketh of the greatness of his
sins, and the smalness of his grace
and how far off he is from the per-
fection of the Saints; than he
disputeth of their greatness or
lowliness.

8. They are well and right well
contented, if men could content
themselves, and refrain from these
vain discourses. They glory not
in their own merits, for they ascribe
no good unto themselves, but at-
tribute all to me, who of my infinite
love have given them all things.
They are filled with so great love
of the Divinity, and with such an
overflowing joy, that there is no
glory nor happiness, that is or can
be wanting unto them. All the
Saints, how much the higher they
be in glory, so much the more
humble they are in themselves, and
nearer and dearer unto me: And
therefore it is written, That they
did cast their Crowns before God
and fell down upon their face be-
fore the Lamb, and adored him
that

that liveth for ever and ever.

9. Many inquire who is greatest in the kingdom of God, that know not whether they shall ever be numbred there amongst the elect. It is a great thing to be even the least in heaven, where all are great: for that all there shall be called, and shall be indeed, the sons of God. *The least shall become a thousand, and the sinner of an hundred years shall die.* For when the disciples asked who should be greatest in the Kingdom of heaven, they received this answer, unless you be converted, and become as little children, you shall not enter into the Kingdom of heaven: Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of heaven.

10. Wo be unto them that disdain to humble themselves willingly with little children. For the Father of the Kingdom of heaven will not give them entrance.

And

And wo be to the rich, that ha
their comforts here: for whilest
poor enter into the Kingdom
God, they shall stand lamenti
without. Rejoyce you that
humble, and you that be poor
you glad, for yours is the Kin
dom of God, if you walk accor
ing to the truth.

CHAP. LIX.

*That all our hope and trust is to
fixed in God alone.*

Christian. Lord, what
have I in this life? Or wh
is the greatest comfort, that
things under heaven do yield m
Is it not thou, my Lord Go
whose mercies are without nu
ber? Where hath it been well w
me without thee? Or when co
it be ill with me, when thou w
present? I had rather be poor
thee, than rich without thee. I
ther choose to be a pilgrim
earth with thee, than to pos
heaven without thee. Where th

there is heaven: and there is
earth and hell, where thou art not.
Thou art my desire, and therefore
behoveth me to sigh and cry and
cry unto thee. For I have none
to trust in, none that can rea-
sonably help me in my necessities,
but thee alone, my God. Thou art
my hope, thou art my trust; thou
art my comforter, and most faith-
ful unto me in all things.

2. All men seek their own gain;
thou only seekest my salvation and
profit, and turnest all things
to my good. Although thou ex-
test me to divers temptations
and adversities, yet thou orderest
this to my advantage, who art
not to try thy beloved ones a
thousand ways. In which trial
thou oughtest no less to be loved
and praised, then if thou didst fill
me with heavenly comforts.

3. In thee therefore, O Lord
God, I put my whole hope and re-
liance: in thee I place my tribula-
tion and anguish; for I find all to
be

be weak and unconstant, what
ever I behold out of thee. For ne
ther can many friends avail, n
strong helpers aid, nor wise coun
sellors give any profitable answer
nor the Books of the learned con
fort, nor any wealth deliver, nor
ny secret or pleasant place defend
if thou thy self dost not assist, hel
strengthen, comfort, instruct, a
keep us.

4. For all things that seem
belong to the attainment of pea
and felicity, without thee are n
thing, and do bring indeed no fe
city at all. Thou therefore art
end of all that is good, the heig
of life, the depth of wisdom: a
the strongest comfort of thy s
vants is to trust in thee above
things. To thee therefore do I
up mine eyes, in thee O my G
the Father of mercies, I put
trust. Bless and sanctifie my
with thy heavenly blessings, tha
may be made thy holy habitati
and the fear of thy eternal glo

and that nothing may be found
 the Temple of thy glory, that
 may offend the eyes of thy Ma-
 jesty. According to the greatness
 of thy goodness, and multitude
 of thy mercies look upon me, and
 hear the prayer of thy poor ser-
 vant, who is far exiled from thee
 in the land of the shadow of death.
 Direct and keep the soul of thy
 servant, amidst so many dangers
 of his corruptible life, and by thy
 grace accompanying me direct it
 in the way of peace, to the country
 of everlasting light. Amen.

P

THE

THE
FOURTH BOO

*A devout Exhortation unto the
holy Communion.*

The voice of Christ.



Come unto me, al
that labour and
burdened, and I
refresh you, saith
Lord. The br
which I will give, is my flesh, for
life of the world. Take ye and
this is my body that is given
you. Do this in remembrance
me. He that eateth my flesh,
drinketh my blood, dwelleth
me, and I in him. The wo
which I have spoken unto you,
spirit and life.

CHA

CHAP. I.

*th how great reverence Christ
ought to be received.*

the voice of the Disciple.

Here are thy words, O Christ
the everlasting Truth, though
spoken all at one time, nor
ten in one and the self-same
e. Because therefore they are
e and true, they are all thank-
and faithfully to be received
ne. They are thine, and thou
spoken them; and they are
also, because thou hast spo-
them for my salvation. I wil-
ly receive them from thy
th, that they may be the dee-
imprinted in my heart. These
racious words, so full of sweet-
and love, do encourage me,
mine own offences do dishear-
me, and my impure conscience
eth me back from the receiving
great mysteries. The sweet-
of thy words doth encourage

me, but the multitude of my *The*
doth oppress me. *honor*

2. Thou commandest *men do fea*
come confidently unto thee, *eye all u*
will have part with thee; and to *O Lord*
ceive the food of immortality *believe i*
desire to obtain everlasting life *thou di*
glory. Come, saist thou, unto *old attem*
all ye that labour and are burd *behold d*
ed, and I will refresh you. O *in a hundr*
and loving word in the ear of a *of the Asi*
ner, that thou, my Lord *with a fi*
shouldest invite the poor and n *hours (pac*
to the participation of thy *with a*
holy body! But who am I, *the world?*
that I may presume to appr *thy great serv*
unto thee? behold the heavens *hed, made*
not contain thee, and thou *the word, whi*
Come ye all unto me. *and most pure*

3. What meaneth this so *and the Law d*
cious a condescension, and *incredible crea*
so loving invitation? How sh *at in lesser m*
dare to come, that know not *under the Law*
good in my self, whereupon I *injustice wi*
presume? How shall I bring *injustice wi*
unto my house, that have so *injustice wi*
offended thy most gracious c *injustice wi*

tena

ance ? The Angels and the
hangers honor thee, the Saints
just men do fear thee, and saist
Come ye all unto me ? Un-
thou, O Lord, didst say it,
would believe it to be true ?
unless thou didst command
who would attempt to come
thee ? Behold Noah a just
laboured a hundred years in
making of the Ark, that he
might be saved with a few; & how
I in one hours space prepare
myself to receive with reverence
Maker of the world ?

Moses thy great servant, and
especial friend, made an Ark
of incorruptible wood, which also
covered with most pure Gold,
and the Tables of the Law there-
on, and I a corruptible creature,
shall I dare so lightly to re-
ceive the Maker of the Law, & the
Giver of life ? Solomon the wisest
of the Kings of Israel bestowed se-
venty years in building a magnifi-
cent Temple to the praise of thy
name,

name, and celebrated the feast ^{between} the Dedication thereof eight ^{days} together: he offered a thousand ^{of} peace offerings, and he solemnly ^{set} the Ark in the place prepared ^{for} it, with the sound of trumpet and joy; and I the most miserable ^{and} poorest of men, how shall I bring thee into my house, that I scarce spend one half hour religiously? and I wish I could ^{only} spend about one half hour in ^{such} worthy and due manner!

5. O my God, how much they endeavour to please thee, ^{and} alas how little is that which I ^{do}. How little time do I spend to prepare my self to receive! I am seldom wholly recollected, ^{and} seldom free from all distractions, ^{and} yet surely no unbecoming thought ought to appear in the comfortable presence of thy Deity, nor any creature wholly to ^{disturb} me up: for I am not to harbour an Angel, but the Lord of Angels.

6. And yet there is great di

ance between the Ark of the Co-
nant with its reliques, and thy
most pure body with its unspeak-
able virtues: between those legal
ritices, figures of future things,
and the true Sacrifice of thy body,
the complement of all antient Sa-
crifices. Why therefore am I not
more zealous in thy venerable pre-
sence? Wherefore do I not prepare
myself with greater care to re-
ceive thy holy things; sith those
thy ancient Patriarchs and Pro-
phets, yea Kings also and Princes,
and the whole people, have shew-
ed such an affectionateness of de-
votion to thy divine service?

The most devout King David
stood before the Ark of God with
his might, calling to mind the
benefits bestowed in times past up-
on his Forefathers. He made in-
struments of sundry kinds, he pu-
lished Psalms, and appointed
them to be sung with joy: he also
sent times sung to the harp, being
endued with the grace of the Holy

Ghost. He taught the people Israel to praise God with the whole heart, and with pleasant voices every day to bless & praise him. If so great devotion was then used, & such celebrating of divine praise before the Ark of the Testament; what reverence and devotion is now to be performed by me and all Christian people at this Sacrament, in receiving the most precious body of Christ?

9. O God the invisible Creator of the world, how wonderfully dost thou deal with us! how sweetly and graciously dost thou dispose of things with thine elect, to whom thou offerest thy self to be received in the Sacrament! O this exceeds all understanding! This chiefly draweth the hearts of the religious and inflameth their affections. O thou true faithful servants that suppose their whole life to amendment, by this most precious Sacrament oftentimes gain much of grace of devotion, and love of holiness.

10. O the admirable and hidden grace of this Sacrament, which only the faithful ones of Christ do know: but the unbelieving, and such as are slaves unto sin, cannot have experience thereof! In this Sacrament spiritual grace is given, and strength which was lost is restored in the soul, and the beauty disfigured by sin returneth again. This grace is sometimes so great, that out of the fulness of devotion which is here given, not only the mind, but the weak body also, receiveth great increase of strength.

11. Our coldness and negligence surely is much to be wailed and pittied, that we are not drawn with greater affection to receive Christ, in whom all the hope and merit of those that are to be saved both consist. For he is our sanctification and redemption: he is the comfort of those who are here but travellers, and the everlasting fruition of Saints. It is much therefore to be lamented that many do

so little consider this comfortable
 myltery, which rejoyceth heaven
 and preserveth the whole world
O the blindness and hardness o
 mans heart, that doth not more
 deeply weigh so unspeakable
 gift; but rather cometh by the
 daily use thereof to regard it little
 or nothing!

I I. For if this most holy Sacra-
 ment should be celebrated in one
 place only, and consecrated by
 one only Minister in the world
 with how great desires dost thou
 think would men be affected to
 that place, and to such a Minister
 that they might enjoy the celebra-
 tion of these divine mylteries? But
 now there are many Ministers; and
 Christ is offered in many places
 that so the grace and love of God
 to man may appear so much the
 greater, how much the more this
 sacred Communion is spread
 through the world. Thanks be unto
 thee good Jesus, the everlasting
 Shepherd that hast vouchsafed to
 refresh

refresh us who are poor and in a
state of banishment, with thy pre-
cious body and blood, and to in-
uite us to the receiving of these
mysteries with the words of thy
own mouth, saying, Come unto
me all ye that labour and are bur-
dened, and I will refresh you.

CHAP. II.

*That the great goodness and love of
God is exhibited to man in
this Sacrament.*

The voice of the Disciple.

IN confidence of thy goodness
and great mercy, O Lord, being
weak, I approach unto my Saviour,
being hungry and thirsty to the
mountain of life, needy to the King
of heaven, a servant unto my Lord,
a creature to my Creator, being
desolate I come to thee my
merciful comforter. But whence
is this to me, that thou vouchsafest
to come unto me? Who am I that
thou shouldst give thy self unto
me?

me? How dare a sinner appear before thee? And how is it that thou dost vouchsafe to come unto a sinner? Thou knowest thy servant & seest that he hath no good thing in him, for which thou shouldst bestow this favour upon him. I confess therefore my unworthiness, and I acknowledg thy goodness; I praise thy mercy, and give thee thanks for this thy transcendent love. For thou dost this for thine own sake, not for any merit of mine; to the end that thy goodness may be better known unto me, thy love more abundant shewed, and thy gracious condescension may be the more eminently set forth. Since therefore it is thy pleasure, and thou hast commanded that it should be so, thy favour is also dearly pleasing to me, and I wish that my sin may be no hindrance herein.

2. O most sweet and benign Jesus, how great reverence & thanksgiving together with perpetual praise,

due unto thee for the receiving of thy sacred body, whose preciousness no man is able to express! But what shall I think of at this Communion, now that I am to approach unto my Lord, whom I am not able duly to honour, and yet I desire to receive him with devotion? What can I think better, and more profitable, than to humble my self wholly before thee, and to exalt thy infinite goodness above me? I praise thee my God, and will exalt thee for ever; and I do despise and submit my self unto thee, in a deep sense of my own unworthiness.

3. Behold thou art the Holy of Holies, and I the skum of sinners! Behold thou inclinest unto me, who am not worthy so much as to look up unto thee! Behold thou comest unto me! it is thy will to be with me, thou invitest me to thy banquet. Thou wilt give me the food of heaven, and bread of Angels to eat, which is no other

indeed than thy self, the living bread, that descended from heaven, and givest life unto the world.

4. Behold from whence doth this love proceed! what a gracious condescension of thine appeareth herein! How great thanks and praises are due unto thee for these benefits! O how good and profitable was thy counsel, when thou ordainest it! How sweet and pleasant the banquet, when thou gavest thy self to be our food! How wonderful is this thy doing, O Lord, how mighty is thy power, how unspeakable is thy truth! For thou saidst the word, and all things were made; and this was done which thou commandedst.

5. A thing of great admiration that thou, my Lord God, true God and man, shouldest be exhibited unto us by the elements of bread and wine. Thou who art the Lord of all things, and standest in need of none, hast pleased to dwell in us by

by means of this thy Sacrament :
preserve my heart and body un-
spotted, that with a cheartul and
pure conscience I may often cele-
brate thy mysteries, and receive
them to my everlasting health ;
which thou hast chiefly ordained
and instituted for thy honour and
for a perpetual memorial.

6. Rejoyce, O my soul, and
give thanks unto God for so noble
gift, and so singular a comfort
sent unto thee in this vail of tears.
For as often as thou callest to mind
his mystery, and receivest the bo-
dy of Christ ; so often dost thou
remember the work of thy redem-
ption, and art made partaker of all
the merits of Christ. For the love
of Christ is never diminished, and
the greatness of his propitiation is
never exhausted. Therefore thou
oughtest always to dispose thy self
thereunto by a fresh renewing of
thy mind, and to weigh with atten-
tive consideration this great my-
stery of thy salvation. So grear,
new

new, and joyful it ought to seem unto thee, when thou comest to these holy mysteries; as if the same day Christ first descending into the womb of the Virgin, were become man; or hanging on the cross did suffer and die for the salvation of mankind.

CHAP. III.

That it is profitable to communicate often.

The voice of the Disciple.

BEhold, O Lord, I come unto thee, that I may be comforted in thy gift, and be delighted in thy holy banquet, which thou, O God, hast prepared in thy goodness for the poor. Behold in thee is all whatsoever I can or ought to desire: thou art my salvation and my redemption, my hope and my strength, my honour and my glory. Make joyful therefore this day the soul of thy servant, for that I have lifted it up to thee. O Lord Jesus, desire

desire to receive thee now with devotion and reverence. I do long to bring thee into my house, that with Zacheus I may obtain to be blessed by thee, and to be numbered amongst the children of Abraham. My soul thirsteth to receive thy body, my heart desireth to be united with thee.

2. Give thy self to me, and it sufficeth: for besides thee no comfort is available. I cannot be without thee, nor live without thy visitation. And therefore I must often come unto thee, and receive thee for the welfare of my soul; lest perhaps I faint in the way, if I be deprived of thy heavenly food. For thou, most merciful Jesus, thou once didst say, preaching to the people and curing sundry diseases, *I will not send them home fasting lest they faint in the way.* Deal thou therefore in like manner now with me, who hast vouchsafed to leave thy self in the Sacrament for the comfort of the faithful. For thou art
the

the sweet refection of the soul; and he that eateth thee worthily, shall be partaker and heir of everlasting glory. It is necessary for me, that do so often fall and sin, and I quickly wax dull and faint, that by frequent prayer and confession, and receiving of thy holy body, I renew, cleanse, and inflame myself; lest perhaps by long abstaining I should fall from my holy purpose.

3. For the imaginations of man are prone unto evil from his youth, and unless some divine remedy help him, he quickly slideth to worse. This holy Communion therefore draweth back from evil, and strengthneth in good. For I be now so often slack and cold when I communicate, or celebrate, what would become of me if I received not this remedy, and sought not after so great an help? Though every day I be not fit, nor well prepared to communicate, I will endeavour notwithstanding at due times

times to receive the divine mysteries, and to be partaker of so great grace. For this is one chief comfort of a faithful soul, whilest she wandreth from thee in this mortal body, that being often mindful of her God, she receive her beloved with a devout mind.

4. O the wonderful condescension of thy mercy toward us, that thou O Lord God, the Creatour and giver of life to all spirits, dost condescend to come unto a poor soul, and with thy whole Deity and Humanity to replenish her hunger! O happy mind, and blessed soul, that obtains to receive thee, her Lord God, with devout affection, and in receiving of thee to be filled with spiritual joy! O how great a Lord doth she entertain! How beloved a guest doth she harbour! how pleasant a companion doth she receive! how faithful a friend doth she take in! how lovely and noble a spouse doth she embrace! She embraceth
him

him who is to be loved above all that is beloved, and above all things that may be desired. Let heaven and earth and all their furniture be silent in thy presence: for what praise and beauty soever they have, it is received from thy bounty, and shall not equal the beauty of thy name, whose wisdom is infinite.

CHAP. IV.

That many benefits are bestowed upon them that communicate devoutly.

The voice of the Disciple.

MY Lord God, prevent thy servant with the blessings of thy sweetness, that I may approach worthily and devoutly to thy glorious Sacrament: stir up my heart unto thee, and deliver me from all dulness: visit me with thy salvation, that I may taste in spirit thy sweetness, which plentifully lieth hid in this Sacrament, as in a fountain.

rain. Enlighten also my eyes to behold so great a mystery, and strengthen me to believe it with undoubted faith. For it is thy work, and not mans power, thy sacred institution, not mans invention. For no man is of himself able to comprehend and understand these things, which surpass the understanding even of Angels. What therefore shall I unworthy sinner, dust and ashes, be able to search and comprehend of so high and sacred a mystery?

2. O Lord, in the simplicity of my heart, with a good and firm faith, and at thy commandment, I come unto thee with hope and reverence, and do truly believe that thou art present in the Sacrament. Thy will is, that I receive thee, and that by love I unite my self unto thee. Wherefore I implore thy mercy, and do crave thy special grace to the end I may wholly melt and flow over with love unto thee, and hereafter never harbour any
exter-

external comfort. For this most high and worthy Sacrament is the health of the soul and body, the remedy of all spiritual weakness: hereby my vices are cured, my passions bribled, temptations overcome or weakned, greater grace is infused, virtue begun increased, faith confirmed, hope strengthened and love inflamed and enlarged.

3. For thou hast bestowed, and still oftentimes dost bestow, many benefits in this Sacrament upon thy beloved ones that communicate devoutly, O my God, thy Protector of my soul, the strengthner of humane frailty, and the giver of all inward comfort. Thou impartest unto them much comfort against sundry tribulations; thou liftest them up from the depth of their own dejectedness, to hope in thy protection; and dost inwardly refresh and illustrate them with new grace, so that they who before Communion felt themselves heavy and indisposed, afterwards being

being refreshed with heavenly meat and drink, do find in themselves a great change to the better. And in such a way of dispensation thou dealest with thy elect, that they may truly acknowledg & patiently prove, how great their own infirmity is, and what goodness and grace they receive from thee. For they of themselves are cold, dull and undevout; but by thee they are made fervent, cheerful, and full of devotion. For who is there, that approaching humbly unto the fountain of sweetness, doth not carry away from thence at least some little sweetness? Or who standing by a great fire, receiveth not some small heat thereby? Thou art a fountain always full and overflowing, a fire ever burning and never decaying.

4. Wherefore if I cannot draw of the full fountain it self, nor drink my fill; I will notwithstanding set my lips to the mouth of this heavenly conduit, that I may draw

draw from thence at least some nour,
 small drop to refresh my thirst, and a
 that so I may not be wholly drie will kee
 up. And though I be not altogether lastin
 ther heavenly, nor so inflamed as and g
 the Cherubins and Seraphins, no prepar
 withstanding I will endeavour to be my
 apply my self to devotion, and pr ord Go
 pare my heart to obtain some sequenti
 small spark of divine fire, by hur of my de
 ble receiving of this enlivening Sa
 crament. And whatsoever is her
 unto wanting in me, good Jesh CHAP.
 most holy Saviour, do thou sup
 for me, most bountifully and gr
 ciously, who hast vouchsafed to c
 us unto thee, saying, Come u
 me all ye that labour and are b
 dened, and I will refresh you.

5. I indeed labour in the sw
 of my brows, I am vexed with g
 of heart, I am burdened with g
 I am troubled with temptatio
 I am intangled and oppressed w
 many evil passions; and there
 none to help me, none to deli
 and save me, but thou, O Lo

my Saviour, to whom I commit
my self, and all that is mine, that
thou maist keep me and bring me
to life everlasting. Receive me to
the honor and glory of thy name,
who hast prepared thy Body and
Blood to be my meat and drink.
Grant, Lord God, my Saviour,
that by frequenting thy mysteries,
the zeal of my devotion may in-
crease.

CHAP. V.

*Of the dignity of this Sacrament, and
Ministerial function,*

The voice of Christ,

If thou hadst Angelical purity,
and the sanctity of S. John Bap-
tist, thou wert not worthy to re-
ceive this Sacrament. For it is not
within the compass of the deserts,
of men, that man should conse-
crate the Sacrament of Christ, and
receive for food the bread of An-
gels. A great mystery, and great

is the dignity of the Ministers of God, to whom is given that which is not given to the Angels. It is proper for Ministers rightly instituted in the Church, to have power to celebrate, and consecrate the body of Christ. The Priest is the Minister of God, using the word of God, by Gods commandment and appointment; but God is there the principal Author and invisible Worker; to whom is subject all that he pleaseth, and all that he commandeth doth obey.

2. Thou oughtest therefore more to believe God Almighty in this most excellent Sacrament than thine own sense, or any visible sign. And therefore thou art to come unto this Mystery with fear and reverence. Consider attentively with thy self, and see what that is, whereof the Ministry is delivered unto thee by the imposition of the hands of the Bishop. Behold thou art made

Priest

Priest, and consecrated to celebrate: see now that in due time thou doest this faithfully and devoutly, and carry thy self so, as thou maist be without reproof. Thou hast not lightned thy burden, but art now bound with a straiter band of discipline, and art obliged to a more perfect degree of sanctification. A Minister ought to be adorned with all graces, & to give example of good life to others. His conversation should not be according to the ordinary and common course of men, but like to the Angels in heaven, or to perfect men on earth.

3. A Minister is the Vicegerent of Christ, to pray humbly with a contrite mind unto God for himself and the whole people. Neither ought he to cease from prayer, till he obtain grace and mercy. When a Minister doth celebrate, he honoureth God, rejoyceth the Angels, edifieth the Church, helpeth the living; and maketh himself partaker of all good.

CHAP. VI.

An interrogation of the exercise before Communion.

The voice of the Disciple.

When I weigh thy worthiness, O Lord, and my unworthiness, I tremble, and am confounded in my self. For if I come not unto thee, I fly from life; & if unworthily intrude my self, I incur thy displeasure. What therefore shall I do my God, my helper and my counsellor in necessity?

1. Teach me the right way, and point me some exercise suitable this holy Communion. For it is good for me to know how I should reverently and religiously prepare my heart for thee, for the profitable receiving of thy Sacrament, for the celebrating of so great a divine Sacrifice.

CHAP. VII.

Of the discussing of our own conscience and purpose of amendment.

The voice of the Beloved.

Above all things, the Minister of God ought to come to celebrate, & receive this Sacrament with great humility of heart, and lowly reverence, with a full faith, and a pious intending of the honour of God. Examine diligently thy conscience, and to thy power purge and cleanse it with true contrition and humble confession: so that there may be nothing in thee, that may be burdensome unto thee, or that may breed in thee remorse of conscience, and hinder thy free access. Repent thee of all thy sins in general, and in particular bewail and lament thy daily offences. And if thou hast time, confess unto God in the secret of thy

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thy heart, all the evils of thy *dis-*
ordered passions.

2. Lament and grieve, that
thou art yet so carnal, so worldly,
so unmortified in thy passions, so
full of the motions of concupi-
scence, so unwatchfull over thy
outward senses, so often intangled
with many vain fantasies; so ve-
hemently inclined to outward
things, so negligent in the interi-
our; so prone to laughter and im-
modesty, so indisposed to tears
and compunction; so prompt to
ease and pleasures of the flesh, so
dull to strictness and life of zeal;
so curious to hear news and see
glorious sights, so slack to embrace
what is humble and low; so co-
vetous of abundance, so niggardly
in giving, so fast in keeping; so
inconsiderate in speech, so unbri-
dled to silence; so loose in man-
ners, so importune in action; so
greedy to meat, so deaf to the
word of God; so hasty to rest, so
slow to labour; so watchful to

tales.

Q.

ales, so drowsie to watch in the service of God, so hasty to the end thereof, so inconstant in attention, so cold in Prayer, so undevout in celebrating, so dry in receiving, so quickly distracted, so seldom wholly gathered into thy self, so suddenly moved to anger, so apt to take displeasure against another, so prone to judge, so severe to reprehend, so joyful in prosperity, so weak in adversity, so often purposing much good, and yet performing little.

3. These and other thy defects being confessed, and bewailed with sorrow and great dislike of thine own infirmity, make a firm purpose always to amend thy life and to endeavour still after a farther progress in holiness. Then with full resignation, and with thy whole will, do thou to the honour of my name, offer up thy self a perpetual sacrifice on the altar of thy heart, faithfully committing thy body and soul unto me, that so

thou mayest come worthily to celebrate this Eucharistical sacrifice and to receive profitably the Sacrament of my body.

4. For man hath no oblation more worthy, nor greater, for the destroying of sin, than to offer up himself unto God purely and wholly in the holy Communion. And when a man shall have done what lieth in him, and shall be truly penitent, and shall come to me for pardon and grace, as I live faith the Lord, who will not the death of a sinner, but rather that he be converted and live, I will not remember his sins any more but they shall be all forgiven him.

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CHAP. VIII.

*Of the oblation of Christ on the Cross
and resignation of our selves.*

The voice of the Beloved.

A S I willingly offered up my self unto God my Father for my sins, my hands being stretched forth on the Cross, and my body naked, so that nothing remained in me that was not wholly turned into a sacrifice for the appeasing of the divine Majesty : so oughtest thou also to offer up thy self willingly unto me every day, as a pure and holy oblation, with all thy might and affections, in as hearty a manner as thou canst. What do I require of thee more, than that thou entirely resign thy self unto me? Whatsoever thou givest besides thy self, is of little account in my sight, for I seek not any gift of thine, but thy self.

2. As it would not suffice thee to have all things whatsoever, be-

Q 5.

sides

sides me ; so neither can it please
 me, whatsoever thou givest, if thou
 offerest not thy self. Offer up thy
 self unto me , and give thy self
 wholly for God, and thy offering
 shall be acceptable. Behold I offer
 red up my self wholly unto my Fa-
 ther for thee, and gave my whole
 body and blood for thy food, that
 might be wholly thine, and thou re-
 main mine. But if thou abidest in
 thy self, & dost not offer thy self up
 freely unto my will; thy oblation
 not entire, neither will the union
 between us be perfect. Therefore
 free offering up of thy self into the
 hands of God, ought to go before
 all thy actions, if thou wilt obtain
 freedom and grace. For this cause
 so few become inwardly free & il-
 luminated, for that they are loth
 wholly to deny themselves. My say-
 ing is undoubtedly true, unless
 man forsake all, he cannot be my Dis-
 ciple. If thou therefore desirest to
 be my Disciple, offer up thy self un-
 to me with thy whole affections.

CHAP. IX.

*That we ought to offer up our selves,
and all that is ours unto God,
and to pray for all.*

The voice of the Disciple.

THine, O Lord, are all things
that are in heaven, and in
earth. I desire to offer up my self
unto thee, as a free oblation, and
to remain always thine. O Lord, in
the simplicity of my heart I offer
my self unto thee this day, for a
sacrifice of a perpetual praise, to
be thy servant for ever. Receive
me with this holy oblation of thy
precious body; and may this be
for my good and the good of all
thy people.

2. I offer unto thee, O Lord,
all my sins and offences, which I
have committed before thee and
thy holy Angels, from the day
wherein I first could sin, to this
hour,

hour, upon thy merciful altar; that thou maist consume and burn them all with the fire of thy love, and wash out all the stains of my sins, and cleanse my conscience from all offences, and restore to me again thy grace, which I lost by sin, forgiving me all my offences, and receiving me mercifully to the kiss of peace.

3. What can I do with my sins, but humbly confess and bewail them, and intreat always thy favor? I beseech thee, hear me graciously, when I stand before thee my God. All my sins are very displeasing unto me. I will never commit them any more; but I bewail, and will bewail them as long as I live, & am purposed to repent and according to my utmost power to please thee. Forgive me, O God, forgive me my sins for thy holy names sake: save my soul which thou hast redeemed with thy most precious blood. Behold I commit my self unto thy mercy, I resign
my

my self over into thy hands. Do with me according to thy goodness, not according to my wickedness and iniquity.

4. I offer up also unto thee all whatsoever is good in me, although it be very little and imperfect, that thou maist amend and sanctify it, that thou maist make it grateful and acceptable unto thee, and always perfect it more and more; and bring me also, who am a slothful and unprofitable creature, to a good and blessed end.

5. I offer up also unto thee all the godly desires of pious persons, the necessities of parents, friends, brethren, sisters, and of all those that are dear unto me, and that have done good either to my self or to others for thy love, and that have desired and beg'd of me to pray for them and all theirs: that they all may receive the help of thy grace and comfort, protection from dangers, deliverance from pain; and being freed from all evils,

evils, may joyfully give worthy thanks unto thee.

6. I offer up also unto thee my prayers, especially for them who have in any thing wronged, grieved, or slandered me, or have done me any damage or displeasure: and for those also, whom I have at any time sadden, troubled, grieved, and scandalized by words or deeds, wittingly or at unawares, that it may please thee to forgive us all our sins and offences, one against another. Take, O Lord, from our hearts all jealousie, indignation, wrath, and contention, and whatsoever may hurt charity, and lessen brotherly love. Have mercy, O Lord, have mercy on those that crave thy mercy: give grace unto them that stand in need thereof, and grant that we may be counted worthy to enjoy thy grace, and attain to life everlasting. Amen.

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the Son*

CHAP. X.

*That the holy communion is not
lightly to be forborn.*

The voice of the Beloved.

Thou oughtest often to have recourse to the Fountain of grace and of divine mercy, to the Fountain of goodnes & of all benignity; that thou maist be healed of thy sins and passions, and be made more strong and vigilant against all the temptations and deceits of the Devil. The enemy knowing the great good and advantage which comes by the holy Communion, endeavoureth by all means and occasions to withdraw and hinder faithful and pious persons from it.

2. Some when they purpose to fit themselves for the holy Communion, suffer worse assaults of the Devil. For that wicked spirit (as it is written in Job) cometh amongst the Sons of God, to trouble
ble

ble them according to his accustomed malice, or to make them over fearful and perplexed, that so he may diminish their affection, or by subtile assaults take away their faith, to the end they may either altogether forbear the Communion, or at least come unto it but coldly. But there is no heed to be taken of his frauds and suggestions, be they never so filthy and hideous, but all is to be turned back upon his own head. Thou oughtest to contemn & scorn him a miserable wretch, and not to omit the holy Communion for his assaults, and the troubles which he raiseth.

3. Oftentimes also an excessive care for the obtaining such a degree of devotion, and some anxiety about confessing thy sins hindereth thee. Follow herein the counsel of the wise, and put away all doubts and scruple; for it is an hindrance to the grace of God, & prejudiceth the devotion of the mind,

mind. For every small vexation and trouble omit not the holy Communion, but the sooner confess thy sins, and willingly forgive others whatsoever offences they have done against thee; and if thou hast offended any, humbly crave pardon, and God will readily forgive thee.

4. What availeth it to delay long the confession of thy sins, or to deferr the holy Communion? Purge thy self with speed, spit out the venome presently, make hast to apply this soveraign remedy, and thou shalt find it to be better with thee, than if thou deferredst it long. If thou omittest it to day for this cause, perhaps to morrow some greater will fall out; and so thou maist be hindred a long time from the Communion, and become more unfit. With all possible speed shake off from thy self all present heaviness and sloth, for it will not avail thee to continue long in disquietness and trouble of mind, and

and for daily occurring impediments do withdraw thy self from the divine mysteries. Yea it is very prejudicial to deterr the communion long, for this usually causeth a greater dulness and undisposedness. Alas, some cold and dissolute people do willingly delay confession and deferre the sacred Communion, lest they should be engaged to the greater watch over themselves.

5. O how little is their charity and how weak is their devotion, that so easily omit the holy Communion! How happy is he and acceptable to God, who so ordereth his life, and keepeth his conscience in such purity, that he is ready and fit to communicate every day, if it were convenient and might be done without others taking notice. If one doth sometimes abstain out of humility, or by reason of some lawful impediment, he is to be commended for the reverence which therein he sheweth.

But

But if it proceedeth of dull slothfulness, he must stir himself up, and do what lieth in him, and God will assist his desire for the good will he hath thereto, which God doth chiefly respect.

6. And when any lawful hindrance doth happen, he must yet ways have that good will, and pious intention to communicate, and so shall he not lose the fruit of the Sacrament. For every good man may every day and hour profitably and without let receive Christ spiritually: and yet on certain days, and at time appointed ought to receive Sacramental, with an affectionate reverence of the body of his Redeemer, and rather seek the honour and glory of God, than his own comfort. For he communicateth mystically and invisibly, as often as he devoutly calleth to mind the mystery of the Incarnation, and the Passion of Christ, and is inflamed with love.

7. He

7. He that prepareth not himself, but when a Festival draweth near, and when custome compelleth him thereunto, shall usually be found to be unprepared for it. Blessed is he that offereth himself up as a Sacrifice to the Lord, as often as he doth celebrate or communicate. Be not too long, nor too short in celebrating, but keep the accustomed manner of those with whom thou livest. Thou oughtest not to be tedious and troublesome to others, but to observe the received custome, according to the appointment of thy Superiours and rather frame thy self to the profit of others, than to thine own devotion or desire.

CHAP. XI.

That the Body of Christ, and the holy Scriptures, are most necessary unto a faithful soul.

The voice of the Disciple.

O Sweetest Lord Jesus, how great sweetness hath an holy soul

Soul that feasterh with thee in thy banquet, where there is set no other food to be eaten but thy self, her only beloved, and most to be desired above all the desires of her heart! And verily it should be a sweet thing unto me to pour out tears from the very bottom of my heart in thy presence: and with holy Magdalene to wash thy feet with my tears. But where is this devotion? Where is there any plentiful shedding of holy tears? Surely in the sight of thee and thy holy Angels, my whole heart should be inflamed and even weep for joy. For I enjoy thee in the Sacrament truly present, though hidden under another representation.

2. For to behold thee in thine own divine brightness, mine eyes would not be able to endure it, neither could the whole world stand in the brightness of the glory of thy Majesty. I do really enjoy and adore him, whom the
Angels

Angels adore in heaven ; but I, and yet in the mean time, by faith they by sight, and without a veil I ought to be content with the light of true faith, and to walk therein, until the day of everlasting brightness break forth, and the shadowes of figures pass away. But when that shall come which is perfect, the use of Sacraments shall cease. For the blessed in heavenly glory need not any Sacramental remedy, but rejoyce without end in the presence of God, beholding his glory face to face, and being transformed from glory to glory into the Image of the incomprehensible Deity, they taste the word of God made flesh, as he was from the beginning ; and as he remaineth for ever.

3. Whilest I mind these wonderful things, even all spiritual comfort whatsoever becometh tedious unto me ; for that as long as I behold not my Lord openly in his glory, I make no account at all of what-

whatsoever I see or hear in this world. Thou art my witness, O God, that nothing can comfort me, no creature can give me rest, but thou my God, whom I desire to behold everlastingly. But this is not possible whilst I remain in this mortal life. Therefore I must tame my self to much patience, and submit my self to thee in all my desires. For thy Saints also, O Lord, who now reioyce with thee in the Kingdom of heaven, whilst they lived, expected in faith and great patience the coming of thy Son. What they believed, I believe: what they hoped for, I also hope for: whither they are come, I trust I shall come by thy grace. In the mean time I will go forward in faith, strengthened by the examples of the Saints: I have also holy books for my comfort and the glass of my life, and above these, thy most holy body for a singular remedy and refuge.

For I perceiue two things to be

be chiefly necessary for me in the life without which this miserable life would be unsupportable unto me. Whilst I am kept in the prison of this body, I acknowledge my self to stand in need of two things, to wit, food, and light. Thou hast therefore given unto me a weak creature, thy sacred Body for the nourishment of my soul and body; and thou hast set thy word as a light unto my feet without these two I could not well live. For the word of God is the light of the soul, and thy Sacrament, the bread of life. These also may be called the two tables set on the one side and the other, in the store-house of the holy Church. One is the holy table having the holy bread, that is, the precious body of Christ: the other is that of the divine law containing his doctrine, teaching the true faith and certainly leading to that which is in the veil, where is the Holy Holies. Thanks be unto the Lord

Lord Jesus, the light of everlasting light, for the table of holy doctrine, which thou hast afforded us by thy servants, the Prophets and Apostles and other Teachers.

5. Thanks be unto thee, Creator and Redeemer of man, who do manifest thy love to the whole world, hast prepared a great supper wherein thou hast set before us to be eaten (not the typical Lamb, but) thine own most sacred Body and Blood, rejoicing all the faithful with thy holy banquet, and replenishing them to the full with thy cup of salvation, in which are all the delights of Paradise; and the holy Angels do feast with us, but with a more happy sweetness.

6. O how great and honourable is the office of Gods Ministers, to whom it is given with sacred words to consecrate (the Sacrament of) the Lord of glory; with their lips to bless, with their hands to hold, with their mouth to receive, and also to administer to others! O

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how

how clean ought to be those hands
 how pure that mouth, how holy
 that body, how unspotted that
 heart, where the Author of purity
 so often entreth / Nothing but
 what is holy, no word but good
 and profitable ought to proceed
 from his mouth, which so often re-
 ceiveth the Sacrament of Chrill.

7. Simple and chaste ought to
 be the eyes that use to behold the
 body of Chrill; the hands pure
 and lifted up to heaven, that use to
 receive the Creatour of heaven &
 earth. Unto the Priests especially
 it is said in the law, be ye holy for
 that I your Lord God am holy.

8. Assist us, Almighty God
 with thy grace, that we who have
 undertaken the office of Priest-
 hood, may serve thee worthily and
 devoutly in all purity, and with a
 good conscience. And if we live
 not in so great innocency as we
 ought to do, grant us notwithstan-
 ding in due manner to bewail the
 sins which we have committed ;

and

and in the spirit of humility and with the full purpose of a good will to serve thee hereafter more fervently.

CHAP. XII.

That he who is to communicate ought to prepare himself with great diligence.

The voice of the Beloved.

Am the lover of purity, and the giver of all sanctity. I seek a pure heart, and there is the place of my rest. Make ready and adorn me the great chamber, and I will keep with thee the Passeeover amongst my Disciples. If thou wilt have me come unto thee, and remain with thee; purge out the old leaven, and make clean the habitation of thy heart: shut out the whole world, and all the throng of men: sit like a sparrow solitary upon the house-top, and think of thy offences in the bitterness of thy soul. For every lover prepareth the

best and fairest room for his beloved : and herein is known the affection of him that entertaineth his beloved.

2. Know thou notwithstanding that the merit of no action of thine is able to make this preparation sufficient, although thou shouldest prepare thy self a whole year together, and think on nothing else. Thou art of my mere grace & favour suffered to come to my table like a beggar invited to dinner to a rich man, who hath nothing else to return him for his benefits, but to humble himself and give him thanks. Do what lieth in thee, and do it diligently ; not for custome not for necessity, but with fear and reverence, and affection ; receive the body of thy beloved Lord God who vouchsafest to come unto thee. I am he that have called thee, I have commanded it to be done, I will supply what is wanting in thee : come and receive me.

3. When I bestow the grace of devo-

devotion, give thanks to thy God; for it is given thee, not for that thou art worthy, but because I have mercy on thee. If thou have it not, but rather dost feel thy self dry; continue in prayer, sigh and moan, and give not over until thou art meet to receive some crum or drop of saving grace. Thou hast need of me, not I of thee, neither comest thou to sanctifie me, but I come to sanctifie and make thee better. Thou comest that thou maist be sanctified by me, and united unto me, that thou maist receive new grace, and be stirred up again to amendment. Neglect not this grace, but prepare thy heart with all diligence, and receive thy beloved into thy soul.

4. But thou oughtest not only to prepare thy self to devotion before Communion, but carefully also to conserve thy self therein, after thou hast received the Sacrament. Neither is the careful guard of thy self afterwards less required, than

devout preparation before. For a
 good guard afterwards, is the best
 preparation again for the obtain-
 ing of greater grace; because that
 a man becometh therefore very in-
 disposed, if he presently pour him-
 self out overmuch to outward
 comforts. Beware of much talk, re-
 main in some secret place, and en-
 joy thy God. For thou hast him
 whom all the world cannot take
 from thee. I am he, to whom thou
 oughtest wholly to give thy self
 that so thou maist live hereafter
 not in thy self, but in me, without
 all solicitude.

CHAP. XIII:

*That a devout soul ought to desire
 with her whole heart, to be uni-
 ted unto Christ in the
 Sacrament.*

The voice of the Disciple.

HOW may I obtain this, O
 Lord, that I may find thee a-
 lone, and open my whole heart un-
 to

to thee, and enjoy thee as my soul desireth? And that no man may look towards me, nor any creature move me or eye me, but thou alone maist speak unto me, and I to thee, as the beloved is wont to speak to his beloved, and a friend to banquet with his friend? This I pray for, this I desire, that I may be wholly united unto thee, and may withdraw my heart from all created things, and more and more by sacred Communion & often celebrating, learn to relish heavenly and eternal things. O Lord God, when shall I be wholly united to thee, and absorpt by thee, and be altogether forgetful of my self? Thou in me, and I in thee, and so grant us both to continue in one.

2. Thou art truly my beloved, the choicest among thousands, in whom my soul is well pleased to dwell all the days of her life. Thou art indeed my peacemaker, in whom is greatest peace and true rest, without whom is labour and

sorrow and infinite misery. Thou art indeed a God that hidest thyself, and thy counsel is not with the wicked, but thy speech is with the humble and simple of heart. O Lord, how sweet is thy spirit, who to the end thou mightest shew thy sweetness towards thy children, vouchsafest to feed them with the bread which descendeth from heaven, and is full of all sweetness! Surely there is no other Nation so great, that hath God nigh unto them, as thou our God art present to all thy faithful ones, unto whom for their daily comfort, and for the raising up of their hearts to heaven, thou givest thy self to be eaten and enjoyed.

3. For what other Nation is there so famous, as the Christian people? or what creature under heaven so beloved, as a religious soul to whom God himself cometh to feed her with his glorious flesh? O unspeakable grace! O admirable condescend! O infinite love
 sin-

singularly bestowed upon man!
But what shall I give unto the Lord
in return of his grace, for so eminent
an expression of thy love?
There is no other thing more acceptable
that I am able to give,
than to give my heart wholly to
my God, and to unite it most inwardly
unto him. Then shall all
my inward parts rejoyce, when my
soul shall be perfectly united unto
God. Then he will say unto me;
if thou wilt be with me, I will be
with thee. And I will answer him,
Woechase, O Lord, to remain
with me, and I will gladly be with
thee. This is my whole desire, that
my heart be united unto thee.

CHAP. XIV.

*Of the fervent desire of some devout
Persons, to receive the Body
of Christ.*

The voice of the Disciple.

O How great is thy goodness O
Lord, which thou hast laid

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up

up for them that fear thee ! When I remember some devout persons who come unto thy Sacrament, O Lord, with greatest devotion and affection, I am oftentimes confounded and blush within my self, that I come so formally and coldly to thy table of the holy Communion, that I remain so dry, and without heart affection, That I am not wholly inflamed in thy presence, my God, nor so earnestly drawn and affected, as many devout persons have been, who out of a vehement desire of the Communion, and a feeling affection of heart, could not contain themselves from weeping ; but with the desire both of soul and body, they earnestly longed after thee, O God the living Fountain, being not otherwise able to allay nor satisfie their hunger, but by receiving thy body with all joy and spiritual greediness.

2. O the most ardent faith of those persons ! a clear argument of thy sacred presence. For they truly

ly know their Lord in the breaking of bread, whose heart burneth so mightily within them, whilst thou, O blessed Jesus, converlest with them. Such desire and devotion, so vehement love and fervency, is oftentimes far from me. Be merciful unto me good Jesus, sweet and gracious Lord, and grant me thy poor needy creature, to feel sometimes, at least in this holy Communion, somewhat of thy hearty affectionate love, that my faith may be more strengthened, my hope in thy goodness increased, and that my charity once perfectly enflamed, after the tasting of heavenly Manna, may never decay.

3. Thy mercy, O Lord, is able to give me the grace I desire, and to visit me most mercifully with the spirit of fervour, when it shall please thee. For although I burn not with so great desire as those that are so singularly devoted to thee; yet notwithstanding by thy
grace

grace, I desire to have this great inflamed desire, praying and craving that I may participate with all such thy fervent lovers, and be numbred among them in their holy company.

CHAP. XV.

That the grace of devotion is obtained by humility and denial of our selves.

The voice of the Beloved.

THOU oughtest to seek the grace of devotion instantly, to ask it earnestly, to expect it patiently and with confidence to receive it gratefully, to keep it humbly, to work with it diligently, and to commit the term and manner of this heavenly visitation to God, until it shall please him to come unto thee. Thou oughtest chiefly to humble thy self, when thou feelest inwardly little or no devotion, and yet not to be too much dejected, nor to grieve in-

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inordinately. God often giveth in a short moment, that which he hath long time denied: he giveth sometimes in the end that which in the beginning of prayer he deferred to grant.

2. If grace should be always presently given, and at hand ever with a wish, the weak man could not well bear it. Therefore the grace of devotion is to be expected with good hope and humble patience; yet impute it to thy self and thy sins, when it is not given thee, or when it is secretly taken away. It is sometimes a small matter that hindereth and hideth grace from us, if yet it be to be called small, & not rather a great matter, that hindereth so great a good. And if thou remove this, be it great or small, and perfectly overcome it, thou shalt have thy desire.

3. For presently as soon as thou from thy whole heart givest thy self to God, and seekest not this nor that, for thine own pleasure or will,

will, but settlest thy self wholly in him, thou shalt find thy self united and quiet: for nothing will relish so well, and please thee so much, as the good pleasure of the divine will. Whosoever therefore, with a single heart listeth up his intention to God, and purgeth himself from all inordinate love or dislike of any created thing, he shall be the most fit to receive grace, and meet for the gift of devotion. For the Lord beltoweth his blessings there, where he findeth the vessels empty. And how much the more perfectly one forsaketh these low things, and the more he dieth to himself by contempt of himself: so much the more speedily grace shall come, & enter in more plentifully, & raise up higher the heart that is thus free.

4. Then shall he see, and be filled, and wonder, and his heart shall be enlarged within him, because the hand of the Lord is with him, and he hath put himself wholly into his hands for ever. Behold, so shall

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shall the man be blessed, that seeketh God with his whole heart, and busieth not his soul in vain. This man obtaineth the great favour of divine union, in receiving the holy Eucharist; for that he respecteth not his own devotion and comfort, but above all devotion and comfort, the honor and glory of God.

CHAP. XVI.

That we ought to manifest our necessities to Christ, and crave his grace.

The voice of the Disciple.

O Most sweet, and loving Lord whom I now desire to receive with all devotion, thou knowest my infirmity, and the necessity which I endure, with how many sins and evils I am oppressed, how often I am grieved, tempted, troubled, and defiled. I come unto thee for remedy, I crave of thee comfort and succour; I speak to him that knoweth all things, to whom all my inward parts are open, and who can only perfectly comfort & help me. Thou knowest what good things

things I stand in most need of, and how poor I am in virtues.

2. Behold, I stand before thee poor and naked, calling for grace, and craving mercy. Refresh thy hungry beggar, inflame my coldness with the fire of thy love: enlighten my blindness with the brightness of thy presence. Turn all earthly things to me into bitterness, all things grievous & cross into patience, all low and created things into contempt and oblivion. Lift up my heart to thee in heaven, and suffer me not to wander upon earth. Be thou only sweet unto me from henceforth for evermore: for thou only art my meat and my drink, my love and my joy, my sweetness and all my good.

3. O that with thy presence thou wouldst wholly inflame, burn and conform me unto thy self; that I might be made one spirit with thee by the grace of inward union, and by the meltings of ardent love! Suffer me not to go from thee hungry

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gry and dry, but deal mercifully with me, as thou hast oftentimes dealt wonderfully with thy Saints. What marvel is it if I should be wholly inflamed by thee, and die from my self, sith thou art fire always burning and never decaying, love purifying the heart, and enlightning the understanding?

CHAP. XVII.

Of fervent love and vehement desire to receive Christ.

The voice of the Disciple.

With great devotion and ardent love, with most hearty affection & fervour I desire to receive thee, O Lord, as many Saints and devout persons have desired thee, when they received thy Sacrament who were most pleasing unto thee in holiness of life, and most fervent in devotion. O my God, my everlasting love; my whole good, my happiness without end. I would gladly receive thee with the most vehement desire, & most worthy reverence, that any

of

of the Saints ever had, or could feel.

2. And although I be unworthy to have all those feelings of devotion, yet I offer unto thee the whole affection of my heart, as if I alone had all those highly pleasing inflamed desires: yea and whatsoever also an holy mind can conceive and desire; all that, with greatest reverence & most inward affection, I offer and present unto thee. I desire to reserve nothing to my self, but freely and most willingly to sacrifice my self and all mine unto thee, my Lord God my Creatour, & my Redeemer. I desire to receive thee this day with such affection, reverence, praise & honour, with such gratitude, worthiness, and love, with such faith, hope, and purity, as thy most holy Mother the glorious Virgin Mary received, and desired thee, when she humbly and devoutly answered the Angel, who declared unto her the mystery of the Incarnation, & said,

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said, Behold the handmaid of the Lord, let it be done unto me according to thy word.

3. And as thy blessed Forerunner, the most excellent amongst the Saints, John Baptist, cheerfully leaped by reason of the holy Ghost, whilest he was yet shut up in his mothers womb; and afterwards seeing Jesus walking amongst men, humbling himself very much, said with devout affection, *The friend of the Bridegroom that standeth and heareth him, rejoiceth with joy for the voice of the Bridegroom: so I also wish to be inflamed with great and holy desires, & to offer my self up to thee with my whole heart. Wherefore I offer also and present unto thee the joys, fervent affections, mental excellences, and supernal illuminations, and heavenly visions of all devout hearts, with all the vertues and praises celebrated and to be celebrated by all creatures in heaven and earth, for my self, and all such*

as are commended to me in prayer, that by all thou mayst be worthily praised and glorified for ever.

4. Receive, my Lord God, my wishes and desires of giving thee infinite praise and thanks, which according to the measure of thy unspeakable greatness, are most worthily due unto thee. These I yield thee, & desire to yield thee every day & moment. I do entreat & invite all heavenly minds and all the devout servants, to give thanks and praises together with me.

5. Let all People, Tribes, and Tongues praise thee, and magnify thy holy and sweet name, with great joy and fervent devotion; & let all that reverently and devoutly celebrate thy most high Sacrament and receive it with full faith, find grace and mercy at thy hands, and pray humbly for me a sinful creature. And when they shall have obtained their desired devotion & joyful union, and depart from thy sacred heavenly Table, well comforted

Chap. 11.

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CHAP. XVIII.

*That man be not a curious searcher of
the Sacrament, but an humble
follower of Christ. submit-
ting his sense to faith.*

The voice of the Beloved.

Thou oughtest to beware of
curious and unprofitable
searching into this most profound
Sacrament, if thou wilt not be
plunged in the depths of doubts.
He that is a searcher of Majesty,
shall be oppressed by thy glory.
God is able to work more than
man can understand. A pious and
humble inquiry of truth is tolera-
ble, so it be always ready to be
taught, and do endeavour to walk
in the sound doctrines of the Fa-
thers.

2. Blessed is that simplicity, that
forsaketh the difficult ways of que-
stions, and goeth on in the plain
and assured path of Gods Com-
mand.

mandments. Many have lost devotion, whilest they would search after high things. Faith and a sincere life required at thy hands, nor height of understanding, nor a diving deep into the mysteries of God. If thou dost not understand, nor conceive those things that are under thee, how shalt thou be able to comprehend those that are above thee? Submit thy self to God, and let thy sense be subject to faith; and the light of knowledg shall be given thee in that degree as shall be profitable and necessary for thee.

3. Some are grievously tempted about faith and the Sacrament, but this is not to be imputed to them, but rather to the Enemy. Be not thou anxious nor dispute with thy thoughts, neither do thou give answer to the doubts cast in by the Devil; but believe the words of God, believe his Saints and Prophets, and the wicked Enemy will fly from thee. It is oftentimes very

very profitable to the servant of God to suffer such things. For the Devil tempteth not unbelievers and sinners, whom he already securely possesseth, but he sundry ways tempteth and vexeth the faithful and religious.

4. Go forward therefore with a sincere and undoubted faith, and come to the Sacrament with unfeigned reverence. And whatsoever thou art not able to understand, commit securely to Almighty God. God deceiveth thee not; he is deceived that trusteth too much to himself. God walketh with the simple, revealeth himself to the humble, giveth understanding to the little ones, openeth the sense to pure minds, and hideth grace from the curious and proud. Humane reason is weak, and may be deceived, but true faith cannot be deceived.

5. All reason and natural search ought to follow faith, not to go before it, nor infringe it. For faith and
love

390 *The Christians Pattern.*

love do here chiefly excel, and
work in a hidden manner in this
most holy and excellent Sacra-
ment. God, who is everlasting and
of infinite power, doth great and
inscrutable things in heaven and
in earth, and there is no searching
out of his wonderful works. If the
works of God were such, as might
be easily comprehended by hu-
mane reason, they were not to be
called wonderful and unpea^{ke}

F I N I S.